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AUTHOR:

HERODAS

TITLE:

HEROIDOU MIMIAMBOI

PLACE:

OXFORD

DATE:

1904

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lxxxviii, 116 p. 8 pl. (incl. front.) III facsim. 23^{cm}.

The facsimiles are accompanied by guard sheets with explanatory letter-press.

"Conspectus of the more important literature of Herodas": p. lxxxiv-lxxxvii.

r. Nairn, John Arbuthnot, 1874- ed.

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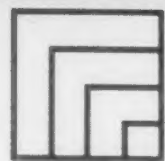
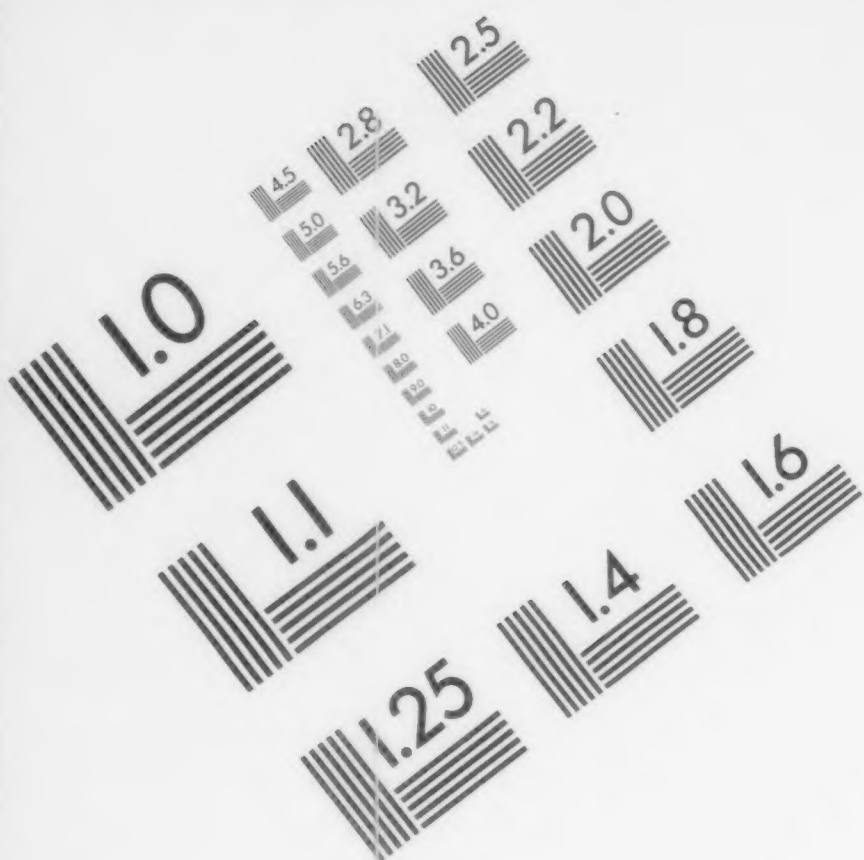
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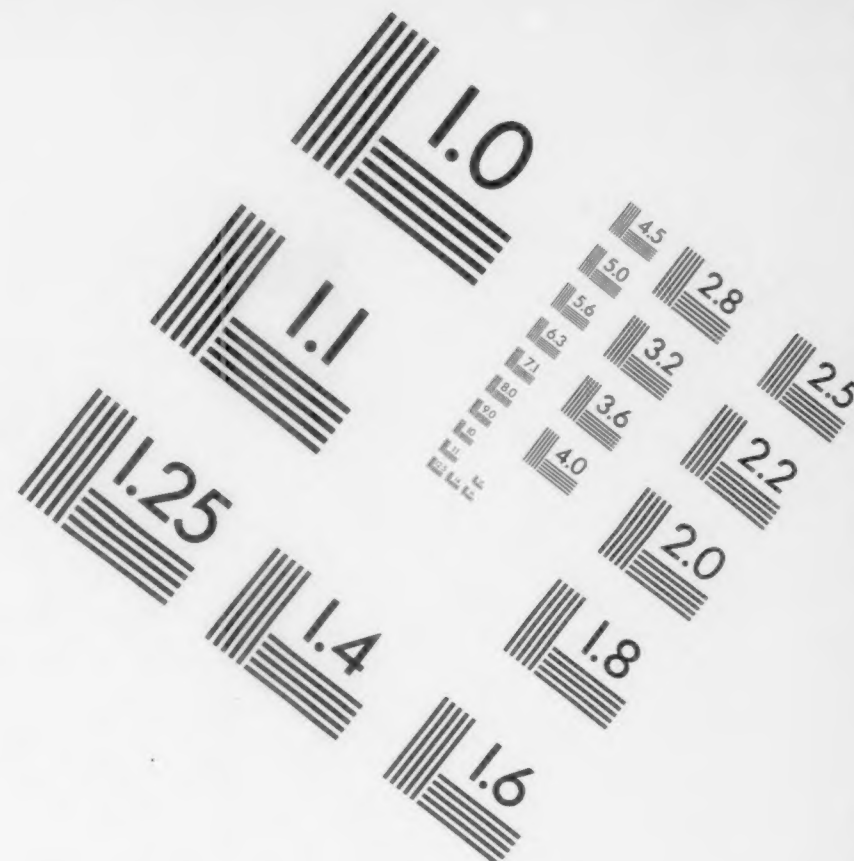
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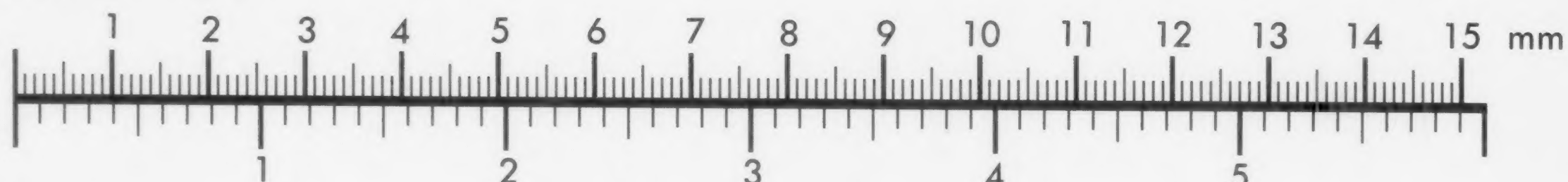
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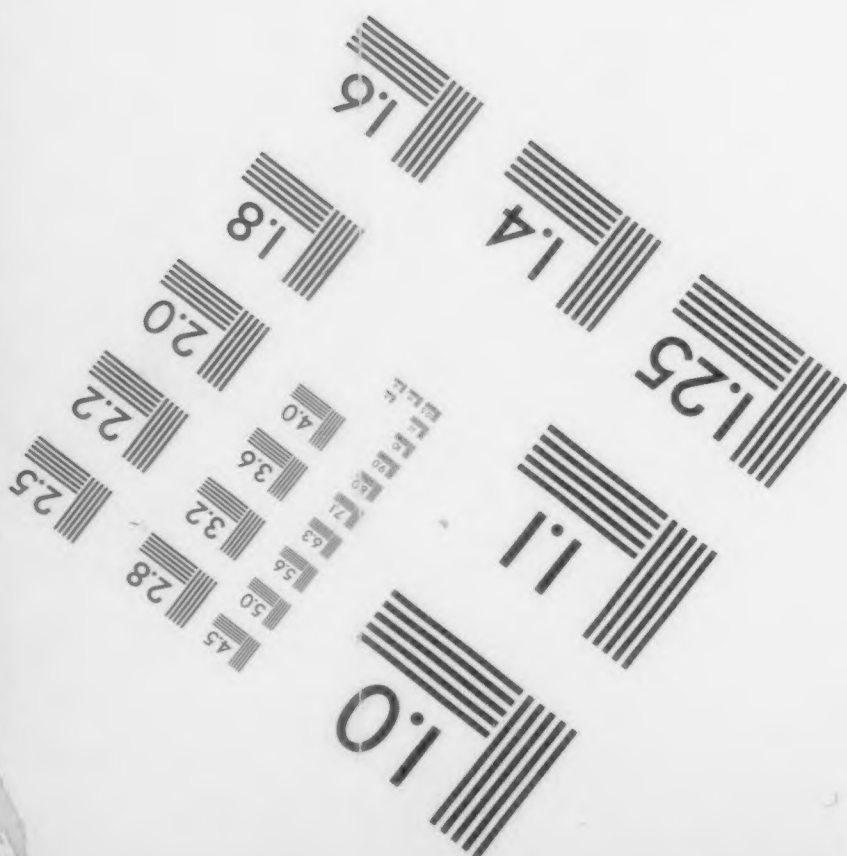
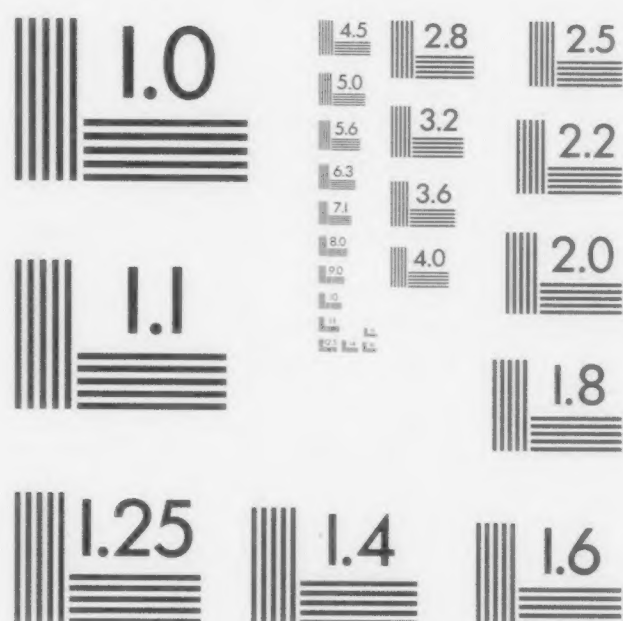
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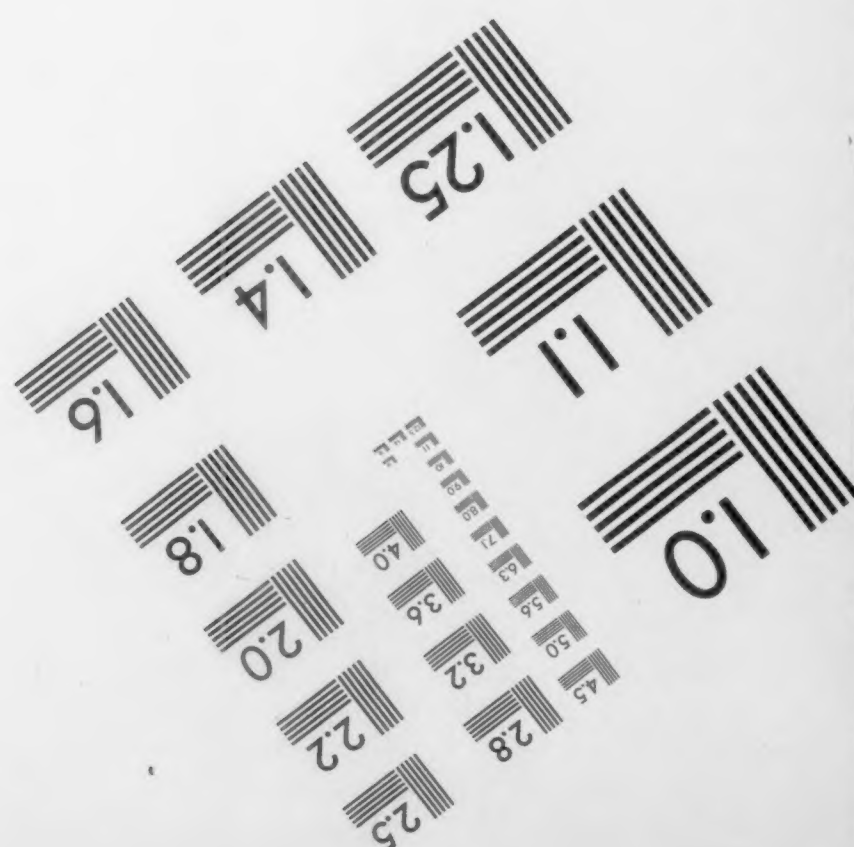
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I.



SILVER COIN OF KOS. *British Museum Catalogue of Greek Coins.*
Caria, Plate XXXI, 2.
 Obverse: Head of Herakles, wearing lion's skin.
 Reverse: Crab and bow in case.
 Inscription: ΚΩΙΟΝ, and magistrate's name, ΜΟΣΧΙΩΝ.
 Date: 300 to 190 B.C.



2.



SILVER COIN OF KOS. *British Museum Catalogue of Greek Coins.*
Caria, Plate XXXII, 4.
 Obverse: Head of Asklepios, laureate.
 Reverse: Coiled Serpent.
 Inscription: ΚΩ, and magistrate's name, ΔΕΙΝΙΑΣ ΝΙΚΟΣΤ.
 Date: about 166-88 B.C.



3.



GOLD COIN OF ARSINOE II PHILADELPHOS (316?-270 B.C.).
British Museum Catalogue of Greek Coins. The Ptolemies,
Plate VIII, 1.
 Obverse: Head of Arsinoe, veiled and diademed, with horn of
 Zeus Ammon.
 Reverse: Double Cornucopia bound with fillet.
 Inscription: ΑΡΣΙΝΟΗΣ ΦΙΛΑΔΕΛΦΟΥ.

ΗΡΩΙΔΟΥ ΜΙΜΙΑΜΒΟΙ
 COLUMBIA
 UNIVERSITY
 MIMES OF HERODAS

EDITED

WITH INTRODUCTION, CRITICAL NOTES,
 COMMENTARY, AND EXCURSUS

BY

J. ARBUTHNOT NAIRN, M.A.

HEADMASTER OF MERCHANT TAYLORS' SCHOOL
 AND SOMETIME FELLOW OF TRINITY COLLEGE, CAMBRIDGE

TOGETHER WITH FACSIMILES OF THE RECENTLY-
 DISCOVERED FRAGMENTS, AND OTHER ILLUSTRATIONS

OXFORD
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1904

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To E. A. N.

PREFACE

THE preparation of an edition of Herodas first suggested itself to me on the occasion of the performance of one of the Mimes (the *Διδάσκαλος*) in June, 1902, by some of the boys of Merchant Taylors' School. The lack of an adequate English commentary was then forcibly brought home to me. In consequence, I determined to undertake an edition which should embody the results of the constant attention paid to this author during the past twelve years. For a considerable time no complete commentary has appeared, even on the Continent: and a great mass of new material has been meanwhile accumulating.

The plan of my book includes Introduction, *apparatus criticus*, explanatory notes, and a Bibliography. It has been my aim to give the student all needful assistance towards the correct interpretation of this difficult author. I have, however, decided for several reasons not to add a translation.

The literature on the subject of Herodas is scattered up and down among a large number of periodicals, which I have searched as carefully as possible for everything bearing on the text or its interpretation. In particular, I have endeavoured to assign priority in regard to emendation to the proper quarter, and in so doing have given to English critics their due share of credit: from some current German editions it might be inferred that the value of the work done on Herodas in this country is less than is actually the case.

It remains for me to express my warm thanks to all those who have assisted me in various ways in the preparation of this edition: to Professor Sir Richard Jebb, who read through the larger part of the book in proof, and contributed several suggestions of importance: to Dr. Kenyon, who gave me most

valuable help in reading the papyrus, and has shown the utmost kindness in replying to the somewhat exacting questions which I have from time to time addressed to him: to Mr. A. H. Smith and Mr. G. F. Hill, also of the British Museum, who helped me with their advice in regard to the illustrations: to Dr. Grenfell, who read the second Excursus in proof, and gave me the benefit of his criticism.

To three of my colleagues on the Staff of Merchant Taylors' School I am indebted for considerable assistance. The Rev. Frederick Conway, by his accuracy and width of knowledge, has been of great service in the laborious task of proof-reading. Mr. R. J. Cholmeley's excellent edition of Theokritos, and his knowledge of Alexandrine literature in general, were naturally of special value. Mr. J. C. Stobart has materially increased the utility of the book by the Greek and Subject Indexes which he has compiled.

Finally, I would acknowledge the substantial help which I have throughout received from my wife.

To the Delegates and Secretary of the Oxford University Press I tender my warm thanks for their uniform courtesy and consideration.

I hope that my work may facilitate in some measure the study of Herodas; and shall be satisfied if I succeed in imparting to others some share of the pleasure which I have experienced in editing an author, remarkable alike from his novel point of view, and from the circumstances of his reappearance.

J. A. N.

December 1903.

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INTRODUCTION

I. HERODAS AND HIS WORK.

THE year 1891, an *annus mirabilis* in the history of classical studies, gave back to the world, among other long lost works of ancient authors, the Mimes of Herodas. This was brought about by the discovery, in Egypt, of a papyrus roll containing some 700 lines of the work of this poet¹. The name of the author indeed is missing from the roll, but his identity with Herodas the writer of *Mimiambi* known to us from antiquity was at once substantiated; for out of ten fragments known to us already by citation in various sources, no fewer than five appeared in the newly-found roll². And though the importance of the discovery was at first somewhat thrown into the shade by the inevitable comparison with the wider issues of the *Ἀθηναίων Πολιτεία*, first published at the beginning of the same year, it was nevertheless seen that the find was a most valuable one. In Herodas we recovered one of the leading representatives of an important branch of Greek literature, the Mime, which had hitherto been known to us mainly from certain pieces of Theokritos, in whose hands the true characteristics of this form were felt to have been slightly obscured by poetical treatment.

Until 1891 the great reputation which Herodas enjoyed among the ancients had to be taken on trust. The younger Pliny³ had put him on a level with Kallimachos; but had he not been cited several times by Stobaios and Athenaios we should have had almost nothing of his work left to us. As it was, only some ten fragments, consisting of twenty-two lines, averaging two lines each, remained. But on the discovery of the newly-found papyrus roll it became at last possible for us to appraise the judgment which ancient critics of merit, such as Pliny, had formed of Herodas the mimographer.

The importance of the find was felt by classical scholars in almost every branch. The textual critic, the historian of manners, the

¹ A portion of one column of the MS. had been already seen by Prof. Sayce in Egypt, and had by him been communicated to the *Academy*. See the *Academy* for April 19 and Oct. 11, 1890. Also H. Weil, *Revue des Études grecques*, iii. 309.

² See notes on i. 15 sq., 67 sq.; iii. 10; v. 32 sq.; vi. 37-39.

³ *Ep.* iv. 3. 3. Letter to his friend Antoninus: *Ita certe sum affectus ipse cum Graeca epigrammata tua, cum iambos (mimiambos one MS.) proxime legerem. Quantum ibi humanitatis! quam dulcia illa, quam amantia, quam arguta, quam recta! Callimachum me uel Heroden uel si quid his melius tenere credebam.*

archaeologist, the palaeographer, were all faced with fresh problems. The paroemiographer found a field after his own heart. The numismatist could glean fresh information from the seventh Mime. The references to Kos in the second and fourth Mimes appealed to many who had just before had their interest in that island awakened by the work of Paton and Hicks. And a wider public was attracted by the discovery of a writer whose methods presented several points of similarity to those of the Realists of our own day. The number of translations of Herodas that have already appeared in France and Germany is a sign that the interest in Herodas has been by no means confined to the learned.

The *editio princeps*.

A transcript¹ of the MS. of Herodas was published in the summer of 1891 by Dr. Kenyon, who, coming fresh from the laurels won by his work on Aristotle, gained scarcely less praise by the care and general correctness with which he presented Herodas to the world. His transcript was preceded by an Introduction summing up our previous knowledge of Herodas, and briefly analysing each piece, with valuable comments on various points of interest connected with the newly-discovered poems. At the same time appeared an edition by Dr. Rutherford.

Then the interest of scholars in the discovery showed itself in a number of articles, usually of criticism of the text²; while in a few cases isolated Mimes were edited with brief *apparatus criticus* and notes. Thus Bücheler edited Mime i in *Rheinisches Museum*; Kaibel iv and vi in *Hermes*; Gercke and Günther iii in the *Berliner Wochenschrift für klassische Philologie*. Early in 1892 appeared Herwerden's edition in the pages of *Mnemosyne*. In February, 1892, Bücheler followed up his edition of Mime i, already referred to, by a complete edition of the Mimes, of which a reissue, with additions and corrections, appeared in March of the same year. Crusius' valuable *Untersuchungen* bears in the preface mid-May, 1892. His first edition is dated June, 1892. Meister's edition (1893) closes the early era of activity in the study of Herodas³.

Contents of the MS.; and later discoveries. The MS. thus given to the world contains seven poems, in a tolerably complete condition: viz. Προκυκλὶς ἢ Μάστροπος (90 vv.), Πορνοβοσκός (102 vv.), Διδάσκαλος (97 vv.), Ἀσκληπιῶ ἀνατιθεῖσθαι καὶ θυσιάζουσαι

¹ *Classical Texts from Papyri in the British Museum*. London, 1891.

² We may mention, *honoris causa*, in this connexion the names of Blass, Bücheler, Crusius, Diels, Ellis, Headlam, Hicks, Jackson, Kaibel, Nicholson, Palmer, and Weil.

³ For a list of the more important works and articles on Herodas that have appeared since 1891, v. *infra* at the end of the Introduction.

(95 vv.), Ζηλότυπος (85 vv.), Φιλιάζουσαι ἢ Ἰδιάζουσαι (102 vv.), Σκυτεὺς (129 vv.). The eighth poem (Ἐνύπνιον), as printed by Dr. Kenyon, consisted of but 3 vv. Besides the above, however, eleven detached fragments were preserved, including the title of one additional poem (Ἀπονησιζόμεναι). The text of these new fragments was published in an Addendum to the volume containing the *editio princeps*¹. There was then no reason to suppose that any other fragments existed. However, in the course of 1900, to use the words of Dr. Kenyon, 'a small box was sent to the British Museum which was found to contain a quantity of papyrus fragments. The fragments were very small, some of them being reduced to mere powder; but it was evident at first sight that they formed part of the great discovery' (of the year 1891). Dr. Kenyon adds that they must have remained in the possession of some native of Egypt when the main bulk of the discovery was transferred to the British Museum².

These new fragments have been put together by Dr. Kenyon; and the results of his combinations show that the fragments form part of the four columns following next after the continuous portion of the roll. The new fragments have not been published in any edition previous to the present one.

The Mimes consist of short dialogues in verse, written in the metre known as the scazon or choliambic, and depicting scenes from everyday life. They are 'tableaux de genre,' drawn from personal observation³. They are written in the language of the common people, with its colloquialisms, vulgarisms, and a large number of proverbs, the features which are characteristic of that language, and which we find reflected, e.g. in Petronius and the Pentamerone. It is clear that Herodas, besides his personal observation, has drawn from literary sources, notably Hipponax, Sophron, and Aristophanes. However, in the manner in which he casts old material into novel form upon a small scale, and under strict conditions of technique, he is entirely Alexandrian⁴, and reminds us of nothing so much as the epigrams of the Anthology, notably those of Asklepiades, where the qualities are those of the best work in miniature.

The tone of the Mimes is also indicative of the society which they profess to represent. It is vulgar, sordid, even vicious. The first

¹ See also C. R. v. 480. Two additional titles (Συνεργαζόμεναι and Μολπεινός) are recorded by Athenaios and Stobaios respectively.

² 'Some new Fragments of Herodas': *Archiv für Papyrusforschung*, I. 379. Mime viii, with fragments 12-30 incorporated in the text, is printed on pp. 385-6 of that article. For fragments 31-60 see photographic plates 2 and 3 in this edition.

³ Cf. H. Weil, *Journal des Savants*, 1893, p. 25.

⁴ Cf. Headlam, article 'Herodas' in *Encyclop. Britannica* (edition x).

two of these qualities were at once apparent; the third quality became even more apparent when the real meaning of the sixth Mime was unravelled. It was then seen that in Herodas we had a convinced and uncompromising realist. It must be admitted of the things of which he writes that 'some are darker than you would like, and not family subjects¹.' We need not, however, dwell unnecessarily on the grossness of part of Herodas' work, but rather endeavour to appreciate the art whereby his delineations even now retain their vitality.

Meaning of the word μιμίαιβοι. The word μιμίαιβοι means simply 'mimes in iambi'; cf. the title of Babrius' work, μυθίαμβοι, i.e. fables in iambi. The name iambi covers the scazon as well as the ordinary iambic metre. In the Prooimion prefixed to Mime ix, Herodas seems to say that he had first employed the latter, but afterwards adopted the scazon. Both metres found warrant in the old Ionic *iambographi*. Archilochos and Simonides of Amorgos had used the iambus for purposes of satire. Hipponax had used the scazon for a similar purpose. On the word ἡμίαιμοι, which is sometimes used in connexion with Herodas, cf. Susemihl, i. 231, notes 91, 92, and my note on viii. 59.

Proper spelling of the author's name. We have already stated that the name of the writer of the Mimes is unfortunately missing from the roll. We are therefore still left in doubt as to the proper spelling of Herodas. The name of this author is variously given in ancient texts as Herodes, Herodas, or Herondas. Pliny the younger² and Zenobios³ give Herodes. Stobaios⁴ supports both Ἡρώδης and Ἡρώδας. Against these is to be set Athenaios⁵; the Codex Marcianus of this author has in one passage Ἡρώνδας. Meister has adduced weighty evidence in favour of Ἡρώδας (with the iota subscript). (1) Grammarians attest the existence of the name Ἡρώδης=Ἡρωίδης, and inscriptions, until the second century B.C., preserve the form Ἡρωίδας; (2) the agreement of at least two independent sources, Pliny and Stobaios, with regard to the absence of the letter ν from the name of the poet, must prevail against the isolated evidence of Athenaios. Herwerden adds that Ἡρώνδας in Athenaios may be due to a misreading of the older and more correct Ἡρωίδας.

It is to be observed that the occurrence of the name Herodas on Graeco-Egyptian inscriptions is of no weight, as we have nothing to show that there is any connexion between these inscriptions and the writer of the Mimes. Names in -ωνδας (cf. Παγώνδας, Ἐπαμεινώνδας)

¹ R. A. Neil, *C. R.* vii. (1893), p. 317, quoting Mr. Borthrop Trumbull on the Old Masters.

² *Ep.* iv. 3.

³ *Cent.* vi. 10.

⁴ *Flor.* 78, 6. 116, 18, 21-2 ('Ἡρώδου'); 98, 28. 116, 24 ('Ἡρώδα'); 74, 14 ('Ἡρώδου al. 'Ῥώδα).

⁵ iii. 86 B.

are mainly Boeotian, and if we assign this termination to the name of the poet, we must assume that this and similar forms are not indigenous to Kos, but came there with the immigration from Orchomenos in the fourth century B.C.¹ It has been suggested that the form in -ωνδας is due to a corruption of -ωνδας. But as Ἡρώδης is a very common name, while Ἡρώδας is comparatively rare, we should have expected to find that if Ἡρώνδας was corrupted at all it would be changed not to Ἡρώδας but invariably to Ἡρώδης.

Hence Ἡρώνδας does not account for the existence of Ἡρώδας. On the other hand Ἡρωίδας accounts both for Ἡρώνδας (as we have seen) and for Ἡρώδας (by the mere omission of iota), and is for this reason, and for those already given, to be preferred².

Derivatives of the stem Ἡρω- are often found as proper names in Asia Minor; thus Ἡρωγένης (Mylasa), Ἡρώθεμις (Smyrna), Ἡρωνίκη (Smyrna). The hero in question was, according to Fick³, Herakles; according to Meister⁴, Asklepios, on the ground that these derivatives are found only in countries where the worship of Asklepios prevailed. We find on Koan inscriptions the proper names Βοίδας, Σωσανδρίδας, Φιλιππίδας, P.-H., Index I.

The date of Herodas cannot be fixed with certainty, but several pieces of evidence, all pointing in the same direction, are to be found in the Mimes themselves. Date of Herodas.

(1) i. 30-31: θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός, μουσήιον, κτλ.

See the note on this passage, where it is shown that the earliest possible date for the first Mime is 270 B.C. That the words θεῶν ἀδελφῶν refer to the second Ptolemy (Philadelphos)⁵ and his queen Arsinoe (*et soror et coniunx*) is admitted, and this fixes the date as subsequent to the deification of Arsinoe in 270-69 B.C. But there is some doubt as to whether ὁ βασιλεὺς χρηστός refers to Philadelphos (285 to 247 B.C.) or to Euergetes (247-222 B.C.). For some time after the publication of Herodas it seemed to be generally accepted that Euergetes⁶ was intended; but the 'king' referred to is just as likely to be Philadelphos, whose praises have been sung by the other Alexandrian poets, including Kallimachos and Theokritos. An objection has been raised that ὁ βασιλεὺς χρηστός cannot refer to one of the two θεῶν ἀδελφῶν, that the same person cannot be in the same breath θεός and βασιλεὺς. This objection does not seem to me to be

¹ v. scholiast on Theokr. vii. 21.

I have, however, used Herodas as the English form; Heroidas seems somewhat pedantic.

² *Griech. Personennamen*, p. 174.

³ Cf. Susemihl, ii. 702.

⁴ p. 752 sq.

⁵ Rutherford, Weil, and Bücheler held this view.

serious. Herodas could surely refer to the excellence of Ptolemy as a man without denying his position in the Egyptian Pantheon. Moreover, if Euergetes is meant we should have expected some mention of the cult of the θεοὶ Εὐεργέται to balance the θεοὶ ἀδελφοί. The Ptolemies were deified regularly with their consorts, and we find on Ptolemaic documents the list θεῶν Σωτήρων καὶ θεῶν Ἀδελφῶν καὶ θεῶν Εὐεργετῶν, &c.¹

(2) The next indication of the date of Herodas is to be found in the fourth Mime (vv. 23, 73, 76-9). In the first of these passages a group of statuary in the temple of Asklepios is ascribed to the 'sons of Praxiteles,' i.e. Kephisodotos the younger and Timarchos, whose *floruit* is placed by Pliny in the 121st Olympiad, 296-293 B.C. The artistic activity of these sculptors² must have begun before 323 B.C., for they executed a portrait-statue of the orator Lykurgos who died in that year. They also executed a statue of the poetess Myro (*floruit* 284 B.C.). In Herodas they are referred to as still alive³; and it would not be safe to date the passage in question much later than 270 B.C.

(3) In Mime iv. vv. 76-79 Apelles is referred to as being lately dead: and his memory is defended against certain unnamed detractors⁴ with an energy which shows that controversy on the subject of his work was still active. Apelles was born not later than 356 B.C. Assuming that Apelles was born in the year 356 B.C., and lived to the age of eighty, his death would fall in 276 B.C.; if then an interval of six years is left before the scene described in the Mime took place⁵, we have 270 for the date of Mime iv.

The fourth Mime was probably written at the time at which it purports to be written, i.e. soon after the death of Apelles. For it is plain that in the passage where Apelles is defended against his critics Herodas is speaking in his own person, expressing his own view of the great painter. These lines (iv. 76-79) would fall flat if written at a time when Apelles had been dead a long time; for, as Professor Palmer remarks⁶, 'detraction does not live long after death.'

¹ e.g. Tebtunis Papyri, 6, 17 sqq. Mahaffy (*Empire of the Ptolemies*, p. 130, n. 2) tacitly assumes that Philadelphos is meant at Her. i. 30. Previously he hesitated between Philadelphos and Euergetes, and also suggested one of the later Ptolemies, e.g. Philopator, on account of vi. 64 (*History of Greek Literature*, vol. i. pt. ii. p. [196]).

² v. note on iv. 23.

³ iv. 25-6. There is no reason to suppose that this is an anachronism: cf. Mekler, *Neues von den Alten*, p. 26.

⁴ For the enemies of Apelles, cf. Pliny, *N. H.* xxxv. 89; Lukian *περὶ τοῦ μὴ βιάσθαι πιστεύειν διαβολῇ*, ch. 2.

⁵ On the chronology of Apelles v. now Dziatzko in Pauly-Wissowa, s.v. Apelles who seems to favour a somewhat earlier date. I do not know on what authority.

Palmer gave the date of Apelles' death as c. 290 B.C. (*Hermathena*, viii. 237).

⁶ *Hermathena*, viii. 237.

(4) Reasons will be given in the next chapter for believing that Mimes i and iv contain imitations of Theokritos xv, the date of which lies somewhere between 279 and 270 B.C.

(5) The works of art referred to in the fourth Mime have been studied by Gurlitt¹, who endeavours to fix the date of the Mime by considerations based on the subjects depicted. His conclusion is that the Mime is probably to be placed somewhere between 270 and 260 B.C.

To sum up this evidence: the date of Herodas i cannot be earlier than 270: and that of iv is 270 or a little later. We can scarcely attain to greater precision than this. I should fix the date of Herodas' birth as about 300 B.C. There is no evidence that he lived to see the reign of the third Ptolemy (Euergetes), who ascended the throne in 247 B.C. We may therefore assign as the lifetime of Herodas 300-250 B.C.² He would thus be a younger contemporary of Theokritos (born c. 310 B.C.), cf. below, ch. III.

The scene of two of the Mimes (the second and fourth) is unquestionably Kos. There is considerable probability that the scene of Mimes i, iii, and v is also to be laid there³. The home of Herodas.

This conclusion is supported by the fact that there is a remarkable similarity between the proper names mentioned in the Mimes and those found on Koan inscriptions, or known to be connected with Kos. Thus to take only a few of the names of persons common to Herodas and to the Koan inscriptions we find Ἀρτεμῖς, Βιτάς, Βίτινα, Γυλλίς, Ἐκατή, Ἑρμῶν, Εὐβούλη, Εὐθείης, Κανδᾶς, Κοκκάλη, &c.⁴ Moreover the derivative syllables from which proper names in Herodas are formed present an equally striking resemblance⁵; thus with Μητρίχη (Her. i) cf. Ἰππίχη (P.-H.), with Βάτταρος (Her. ii) cf. Βίτταρος Μιννάριον (P.-H.), with Βίτινα (Her. v) cf. Πλάτινα Γλύκινα Φίλινα (P.-H.),

¹ *Archäol.-epigr. Mittheil. aus Oesterr.* xv. 169 sqq. Meister puts the date of Mime iv between 284 and 280 B.C. He thinks that Ptolemy Philadelphos, who began to reign in 285 B.C., proceeded without delay to adorn the Asklepieion with works of art. But of this there is no evidence: see pp. xx sq.

² The view put forward by Professor Ellis that Μάρων in iii. 24 was the poet Vergil is untenable (v. note *ad loc.*). The same scholar has put forward, in reference to ii. 73, a view according to which that Mime could not be earlier than the reign of Philip III of Macedon (220-179 B.C.). This view also must be rejected (v. note). Wilamowitz gives it as his opinion that Herodas lived to the end of the third century B.C. (*Nachr. v. d. Gött. Ges. d. Wiss.*, 1894, p. 29 n.).

³ v. the Introductions to the several Mimes, where the necessary details are given. For the scene of vi and vii, v. *Introd.* to vi.

⁴ For a complete list see Crusius³, *Index Nominum*, I, II, III.

⁵ The analogy has been fully worked out by Gurlitt: *Archäol.-epigr. Mittheil. aus Oesterr.* xv. 169 sqq. P.-H. = Paton-Hicks, *Index I*, where see references.

with *Μυρταλίη* (Her. vi), *Ματαλίη* (Her. i), cf. *Μικυλίη Αἰσχυλῖνος Δροσῖνος* (P.-H.).

It has been pointed out that the geography of Herodas is almost exclusively that of the eastern side of the Aegean. Thus we have allusions to Chios, Erythrai, Brikindera (in Rhodes), Abdera, Phaselis¹. The mention of the daric (vii. 102, 106, 122) points to the same conclusion, and the prevalence of names beginning with *Μητρ-* implies an Asiatic locality.

It is plain from what has been said, that Herodas was very familiar with Kos and its people, and that he must have lived for some considerable time on the island. Whether he was a native of Kos, or was merely attracted thither like other literary men of his day, we cannot tell.

It will be shown that during the era of the early Ptolemies, and especially in the time of Ptolemy Philadelphos, relations between that island and the Alexandrian court were of the friendliest. Kos enjoyed constant intercourse with Alexandria by sea, and to the literary men of Alexandria was a sort of retreat, where they could devote their time to quiet study, far away from the noise and bustle of the great city.

However, the Doric form of the name in *-δας* favours the theory that Herodas was a Koan². We seem to find further traces of this (1) in the affectionate tone of *Κῶν γλυκῆαν* (iv. 2), and (2) in the defence of Apelles (iv. 72-79), who, though an Ephesian by birth, had settled in Kos, and painted for the Koans some of his most famous pictures.

The scene of two of the Mimes, vi and vii, is probably laid at Ephesos³. Herzog has suggested⁴ that Herodas had lived for some time in that city, which he would naturally visit as the birth-place of his master Hipponax, and also of Apelles (cf. iv. 72). There may be a reference to the temple of Artemis at Ephesos in i. 26 (v. note). But the direct evidence in support of this theory is after all slight.

Sketch of
the history
of Kos.

The history of Kos has been excellently sketched by Paton and Hicks in the Introduction to their standard book⁵ based on the results

¹ v. notes on ii. 57-59, iii. 45, 51, v. 32 (*ζήτρειον*), vi. 58, vii. 86; also Introduction to Mime vi.

² This view is held e.g. by Crusius, *Unters.* p. 187 (cf. however his German translation, p. xxiv, where he seems less positive). Crusius also refers to the Doric forms found in Herodas in confirmation of his view: see, however, ch. V (Dialect).

³ v. Introduction to Mime vi.

⁴ *Berl. phil. Woch.*, 1898, 1249-1253 (review of Olschewsky's work). Cf. Crusius (German translation, l.c.).

⁵ *Inscriptions of Cos*. Oxford: Clarendon Press, 1891. This book has an excellent map.

of excavations in that island; and more recently Herzog¹ has investigated the ancient remains afresh, with the result of adding many new inscriptions, and much fresh information. The following account of Kos down to and during the time of Herodas is based on the two works referred to, to which I would here render acknowledgements for the assistance derived from them throughout this edition.

Next to Rhodes, Kos is the largest of the Dorian Sporades. Its circumference is given by Strabo as 550 stades, by Pliny the elder as 100 Roman miles. The island falls into three divisions (1) the eastern district, bounded on the south by a high range of mountains; upon these mountains are the healing springs, which are still famous; (2) a plateau furrowed by watercourses, and for the most part desolate and barren; (3) the mountainous western district, with a distinct range of its own.

Most of the island is remarkably fertile, and noted for its wines. Kos is badly supplied with harbours. Its people were of a sober, steadfast character, as befitted their Doric origin. The youths of Kos were famous for their beauty². They adhered faithfully to ancient ritual, especially in regard to the worship of Asklepios, which came to them from the mainland of Greece³. In the fifth century the Koan school of medicine, which continued famous for a considerable period, was founded by Hippokrates; he based his observations on the votive models in the temple of Asklepios, which constituted a kind of anatomical and pathological museum.

The history of the settlements on the island is as follows. In the Homeric catalogue⁴ we find Kos, with its dependent islands (Nisyros, Krapathos, Kasos, and the Kalydnian group), sending a contingent of thirty ships to help the Greek cause. The contingent is led by Pheidippos and Antiphos, the sons of Thessalos, a Herakleid. In the *Iliad* we also hear twice⁵ of Herakles having been carried to Kos by contrary winds through the anger of Hera, on his way from the sack of Troy. He is attacked by the natives of Kos, according to the fuller form of the legend, and slays the king of the island, Eurypylos, marries his daughter Chalkiope, and begets a son, Thessalos. This legend is now seen to be referred to by Herodas⁶. Thus, even

¹ *Koische Forschungen und Funde*. Leipzig, 1899.

² Cf. i. 29 (*venviano*): Kos could appreciate the handsome young Egyptians.

³ Wilamowitz (*Isyllos*, 49) believes that it came from Thessaly. v. Thraemer in Pauly-Wissowa, s. v. Asklepios. Hicks (Introd. p. xv) says it came from Epidaurus, but Paton (Appendix F, p. 347) refers its origin to Knidos.

⁴ *Iliad*, ii. 676 sqq. xiv. 255, xv. 28.

⁶ At ii. 96.

before the Dorian migration and the colonization of Ionia there was a Dorian settlement in Kos. It is thought probable that these Dorians came from Argolis. Herodotos¹ tells us that Kos and the adjacent islands were colonized from Epidauros, and in this way the old Dorian element was strengthened. The sterner features of the Dorian character were, however, mollified in Kos. The discipline (*ἀγωγή*) of Sparta and Crete is not found there, though the population of the island was purely Dorian, and was divided into the three Dorian tribes, the Dymanes, Hylleis, and Pamphyli. Six of the cities in this region formed a religious league, the Doric Hexapolis. They were, besides Kos, Lindos, Ialysos, Kamiros, Knidos, and Halikarnassos. These states met at the temple of Apollo on the Triopian promontory, to take part in the worship of the god and also in games. Later on Halikarnassos was expelled, and the Hexapolis became a Pentapolis.

The dwellings of the earliest inhabitants of Kos were on the north-east coast, near the present town of Kos. The fountain Burinna², which is alluded to by Theokritos³, and still remains, is situated in this region. The Dorian settlers saw the advantage of this side of the island, which brought them closer to the mainland; they did not, however, confine themselves to the east coast, but spread over the island *κατὰ κόμας*. In the sixth century the Lydo-Persian wars forced them to change the capital of the island to the opposite side, where they built *Ἀστυπάλαια*, which served as the capital until the fourth century.

Kos in the
fifth cen-
tury B.C.

In the fifth century we hear of Kos several times.

(1) It had been under the rule of Skythes, whose son Kadmos⁴ voluntarily resigned the tyranny; but the Karian queen Artemisia had been allowed to include Kos in her satrapy, and with three other states Kos sent a contingent of five ships with the queen to aid Xerxes⁵: a curious contrast to its efforts of bygone days against the barbarian.

(2) In the Athenian tribute-lists Kos is set down as paying $3\frac{1}{2}$ to 5 talents: a relatively large sum, which shows the prosperity of the island.

(3) At the beginning of the Peloponnesian War Kos is reckoned as one of the allies of Athens. Towards the end of the war it was visited with both earthquake and invasion. The earthquake of

¹ Hdt. vii. 99.

² Now Vourina. It still supplies the modern city *Χώρα* (on the site of *Κῶς ἡ Μεροπὶς*).

³ vii. 6.

⁴ Hdt. vii. 164.

⁵ Hdt. vii. 99.

413 B.C. was the worst in the recollection of Thukydides¹, and destroyed a great part of the town of Kos (*Κῶς ἡ Μεροπὶς*). Soon after this, Astyocho, the Spartan admiral, landed and inflicted great damage (412 B.C.). Later on in the same year, Kos revolted against Athens, whereupon Alkibiades landed and plundered extensively. He repeated this in 408 B.C. None the less Kos held to the Spartan side.

In 394 B.C., however, it deserted Sparta, owing perhaps to its increased importance, and to the democratical ideas which had sprung up. In 366 B.C. there was a sharp struggle between the old oligarchical and the new democratic party, which resulted eventually in a compromise. All Koans of the various townships were to become citizens of one city, to be named Kos, and to be built at the harbour on the east coast. It was to be the *πόλις*, the townships were to stand to it as *δῆμοι*². In other words the *συννοικισμός* of Kos was carried through. No doubt the requirements of trade had something to do with the rise of the party of progress. Expansion of trade imperatively required a harbour on the east coast, both because of the proximity of such a harbour to the mainland, and also because the trade from Egypt, Rhodes, and Syria passed through the narrow straits to the east of the island.

In the
fourth cen-
tury B.C.

After these reforms the city made great strides in wealth and power³. Its numbers were presently swelled by refugees from Orchomenos, when the Thebans destroyed that city (364 B.C.). But the democracy soon gave offence, a fact which Aristotle⁴ attributes to the bad advice of its leaders; the oligarchy, at the instance of Maussollos of Karia, took the initiative, and Kos, with Chios and Rhodes, seceded from Athens. The social war of 357-355 B.C. followed. Athens was unable to reduce the allies, and concluded peace with them in the latter year. Kos passed before long into the hands of the lieutenants of Alexander the Great. From Macedon it next came under the influence of the kings of Egypt.

One of these was destined to be brought into especially close relations with the island. In 309 B.C. Ptolemy I brought Queen Berenike to Kos on account of the salubrious climate and the excellent medical school. Her son, Philadelphos, was born in the island the same year, and this established Kos in great favour with the Egyptian

Kos and
Ptolemy II
Philadel-
phos.

¹ viii. 41.

² The Demes were named *Φύλα*, *Ἀλεῖς*, *Ἰππία*, *Ἀλάσαρνα*, *Ἴσθμός*: we have also *δῆμος Ἀντιμαχιδᾶν καὶ Αἰγυλίων καὶ Ἀρχιαδᾶν*.

³ P.-H. xxvii, xlix ff.; cf. Strabo, xiv. p. 657; Diod. Sic. xv. 76.

⁴ *Politics*, p. 1304 b.

dynasty¹. It was permitted to have its own mint, and it attracted to itself many famous writers from Alexandria. Philetas, who founded the Alexandrian elegy, was born in the island, and many others, whose names will be given presently, sojourned there for a longer or shorter time. There was probably a daily service of vessels between Kos and Alexandria at this time.

The reputation which the island enjoyed at the end of the fourth century for its good government, is well illustrated by a rescript of Antigonos, who, in carrying the population of Lebedos over to Teos, orders that until a new code can be drawn up the laws of Kos are to be used by the population of the new city². The date is between 306 and 301 B.C.

Literary
activity of
Kos under
the early
Ptolemies.

The literary activity of Kos at this time was very remarkable, and a charming picture of this aspect of life on the little island has been painted for us by Theokritos (Idyll 7). Philetas of Kos was tutor of Ptolemy II when he was crown prince (circ. 295-292 B.C.), also of Zenodotos and Hermesianax. He undoubtedly had considerable influence over a number of writers, including Theokritos, Leonidas of Tarentum, Alexander Aitolos, Nikias, Asklepiades, and possibly Hegesianax and Simmias of Rhodes. The period of Philetas' activity as the head of this group of literary men is given by Susemihl as 292-285 B.C.³ Philadelphos possibly contemplated the foundation of a Koan University, having as its nucleus the school of medicine, but comprising other faculties, such as *poetry*, *astronomy* (represented by Dositheos and later by Berosos of Babylon: cf. τῶν ἀστροδιφίων, iii. 54), *philosophy* (represented later by Ariston of Kos), *grammar* and *rhetoric* (on which last see Philodemos, περὶ ῥητορικῆς, p. 44). This last-named faculty is particularly interesting to us in connexion with the second Mime. The Koan school of rhetoric seems hardly to have been independent; in the time of Philodemos it was ancillary to Rhodes, on which Kos was then politically dependent. At the time of Herodas the Attic influence was predominant; some have traced in the speech of Battaros imitation or travesty of Hypereides; while there is at least one certain case where the influence of Demosthenes is traceable⁴.

It has been suggested that when Ptolemy Philadelphos came to the

¹ Philadelphos reckoned Kos as belonging to the Egyptian dominions (Droysen, *Hellenismus*, iii. 1, p. 380; P.-H. p. 7).

² As Charondas is not named in the rescript, it may be assumed that only part of his code was in use in Kos; cf. Mime ii.

³ i. 292, n. 290: see also Maass, *Aratea*, ch. viii, and editors of Theokritos.

⁴ Herzog, p. 212 sqq.; cf. Introduction to Mime ii.

throne of Egypt he gave orders for the embellishment of the Asklepieion, which existed certainly as early as the fifth century. A commission may have been given to Apelles, who painted for Kos his most famous work, the Aphrodite Anadyomene, and likewise another Aphrodite. As he left the latter unfinished when he died, it seems probable that he died in Kos.

The Asklepieion¹ is described by Strabo and by Aristeides, who both visited it in person. It was, according to Herzog, near the walls of the modern town Χώρα, which corresponds to the ancient

The Askle-
pieion and
recent dis-
coveries.

Kōs (ἡ Μεροπείς). But Mr. W. R. Paton had expressed his belief 'that the remains of a large marble temple, situated near a ruined convent called Παναγία Τάρσου, at a distance of over two miles west of the town, belonged to the sanctuary of Asklepios. Excavations on this site, conducted by Herzog in 1902, proved that Mr. Paton's opinion was correct. The temple itself, which is peripteral, with six Doric columns at either end and eleven at the sides, was probably built about the beginning of the second century B.C., on the site of earlier temples. Below the flight of steps leading up to the temple terrace are remains of an older and smaller temple *in antis*. The altar, which stood on the east of this building, appears to have resembled in plan the great altar of Pergamum, though on a simpler scale. Near the altar are the bases of statues dedicated to Asklepios, which are referred to in the fourth Mime of Herodas' (*Classical Review*, xvii. 280, from *Arch. Anzeiger*, 1903).

The following account of the constitution of Kos at the time of Herodas may be of interest. The body politic was composed of members of the three Dorian tribes. Each tribe seems to have comprised nine χλιαστίες, three of which made up an ἐνάτα (i.e. $\frac{1}{3}$ of the whole body of citizens). Each tribe had its ταμίας. The στρατηγοὶ of Kos were elected one from each tribe. After 366 B.C. the demes of Kos had the same relation to the πόλις, the σύμπας δῆμος, and the tribes, as the corresponding divisions had in Attica. Each δᾶμος comprised members of every tribe, and had its own δάμαρχος and ταμίαι.

The citizens were divided, in point of age, into πολῖται, νέοι, ἔφηβοι, παῖδες.

The assemblies of the state were the βουλὰ and δᾶμος (ἐκκλησία). The number of the βουλὰ is not as yet certain, but it must have been a multiple of three.

¹ Cf. P.-H. p. 137.

The eponymous magistrate was called *μόναρχος*. There was a priest with the title *γερεφόρος βασιλέων*.

The generic name for the boards of magistrates was *ἄρχοντες*. The board of *προστάται*¹ corresponded to the Athenian *πρυτάνεις*. Their number is unknown, but like that of the *βουλὰ* must have been a multiple of three. They met in a *πρυτανεῖον*.

The *στρατηγοὶ* were three in number, one from each tribe. Their duties were connected with civil administration, as in other cities.

The *πωληταὶ* were concerned with state contracts. The priest-hoods were, however, put up to sale by the *στρατηγοί*, a peculiar method of increasing the revenue. We must remember that there were considerable perquisites attached to the office of priest.

We also hear of officers called *ναποῖαι*, who appear to have been officers of the deme, and not, as elsewhere, of the state.

II. THE MIME.

Origin of
the Mime.

Mimus (μῆμος) is connected with *μιμῆσθαι*, and signifies an imitation or imitator of a situation or person². A Mime is a piece depicting actual life, generally the life of the common people, and employing their language. It differs from a drama in two respects: (1) while in the case of the drama the action is important, the Mime is chiefly concerned with the representation of character; and (2) the Mime has no chorus.

At first imitation (μῆμοις) was mere buffoonery, without any literary merit, and perhaps without even the aid of language. Thus we hear in Plato (*Rep.* 396 B) of persons who imitated the neighing of horses, the lowing of bulls, the roaring of the sea, and other noises. Imitation, however, would soon require appropriate gesture, as in the case of those who imitated sailors, women, lovers, drunken men, &c.; and in time a sketch in words would be added in order to fix more clearly in the minds of the audience the character delineated. But even so the entertainment would be of the nature of an improvisation, suitable to the character of a southern people.

Evolution
of the
literary
Mime.

The literary value of the Mime was as yet insignificant; the pieces were performed in the market-place or at the jugglers' booths³, where such vivid representations of men and things attracted crowds of

¹ Cf. Her. ii. 40.

² Diomedes, *G. L.* I. 491 μῆμος ἐστὶ μῆμοις βίου τὰ τε συγκεχωρημένα καὶ ἀσυγχώρητα περιέχων. Donatus says the mimi were so named, 'ab diuturna imitatione vilium rerum et levium personarum.' Führ, *de Mimis Graecorum*, p. 15.

³ ἐν τοῖς κύκλοις, ἐν τοῖς θαύμασι. Athen. x. 452 f.

amused spectators. In the houses of the wealthy they were acted after banquets for the entertainment of the guests; we read, e.g. in Xenophon's *Symposium*, of the marriage of Theseus and Ariadne being thus represented in the house of Kallias at Athens. As yet symbolic gesture formed the chief part of the Mime, whence those who acted in the Mimes are often called *ὀρχησταί* ('dancers'). The literary Mime seems to be derived from the old Phallic comedy of Athens. Though Eupolis and Aristophanes headed a reaction against this, they had only a partial success at Athens, while in the Dorian states the popularity of the Phallic comedy was always great. It reached Tarentum from Sparta, Syrakuse from Korinth, and thus it struck root and developed new forms in Sicily and Southern Italy. Epicharmos raised its rough improvisations to the dignity of dramatic poetry. Rhinthon employed it for purposes of travesty, while in the hands of Sophron, the inventor of the Mime, comedy attained to a vivid realism which won the admiration of Plato himself¹.

Sophon of Syrakuse is to be assigned to the fifth century B.C. Sophron. What we know of him is mainly derived from Suidas², and the other lexicographers, also from the Scholiasts on Nikander, Theokritos and Athenaios (see Gaisford's *Suidas*). We learn that he wrote two kinds of μῆμοι, called ἀνδρείοι and γυναικεῖοι; the names of some of the former are Ἀγγελος, Θυνοθήρας, Γέροντες Ἀλιεῖς, while among the μῆμοι γυναικεῖοι are mentioned Ἀκεστρίαι ('the Women Quacks,' from which the second Idyll of Theokritos is borrowed), Θάμεναι τὰ Ἰσθμία (whence Theokritos xv), and Πενθέρα. The subjects of these pieces were drawn from the world of ordinary men and women. Their popular character is shown by the frequent use of proverbs, and comparison with Theokritos and Herodas shows that this was a regular feature of the Mime. From the fact that Plato is stated to have derived from Sophron the form of his dialogues, we may infer that Sophron's characters themselves spoke in dialogue.

After Sophron, the Mime was cultivated by his son Xenarchos. Xenarchos. Of him we know little except that he used the Mime as the vehicle of political satire, and its history is broken from this point and only continued when we reach Theokritos³.

¹ Cf. E. Reisch in Dörpfeldt, *D. gr. Theater*, 312 sqq.

² Σώφρων Συρακούσιος, Ἀγαθοκλέους καὶ Δαμασσυλλίδος· τοῖς δὲ χρόνοις ἦν κατὰ Ξέρην καὶ Εὐριπίδην, καὶ ἔγραψε μῆμους ἀνδρείους καὶ μῆμους γυναικεῖους· εἰσὶ δὲ καταλογάδην (i.e. in a kind of rhythmic prose, v. *infra*) διαλέκτῳ Δωρίδι. The fragments have been collected by Blomfield (*Museum Criticum*, ii. 340 sqq., 559 sqq.); by Ahrens in his *Greek Dialects*; by Botzon (*Programm*, Marburg, 1867), and most recently by Kaibel, *Comm. gr. fragm.*, vol. i. fasc. prior.

³ MM. Croiset (*Littér. grecq.* v. 173) would reckon as a Mime the interesting

Theokritos.
105.

Till the discovery of Herodas, the second, fourteenth, and fifteenth pieces of Theokritos were our chief source of information as to the character of the Mime in Greek. In ii, Theokritos tells how Simaitha, deserted by her lover, seeks to bring him back by magic in the still midnight. No one is near but her servant; Simaitha chants the song, and by the magic wheel (*λυγξ*) throws her spells round the faithless Delphis. She tells the moon, sailing overhead, the story of her ill-requited love.

xiv is cast in the form of a narrative. Aischines tells of a certain merry gathering, at which a spiteful jest on the part of one of the company leads to a quarrel between Aischines and his mistress. Despairing of a reconciliation he is about to enlist in the service of Ptolemy. This idyll is very dramatic; the class of life represented in it reminds us of Herodas; while the praise of Ptolemy recalls the passage (Her. i. 27) in praise of Egypt and its monarch, to which reference has already been made.

The scene of Theokritos ii is certainly, and that of xiv very probably, laid in Kos.

In xv, Theokritos again touches on Egypt; but this time more fully and of set purpose, giving a description of a day in Alexandria spent by two Syrakusan dames in visiting the Adonis feast. The greater part of the idyll is a sketch of their conversation and adventures on the way.

In this idyll, Theokritos has made innovations of an important character; (1) he has changed the scene twice, the piece being divided into three acts, of which the first takes place in the house of Praxinoa, the second in the street, the third in the king's palace; (2) the number of the characters is greater than usual. Besides Praxinoa, Eunoia (her slave), Gorgo (her visitor), we have an old woman and two strangers. The number of characters in a Mime is as a rule not more than three.

In the hands of Theokritos the Mime departed somewhat from the characteristics which had previously marked it, especially its realism. Theokritos draws, it is true, his characters and incidents from the people. Simaitha and Delphis (the unfaithful lover) in ii, Aischines and his friends in xiv, Praxinoa and Gorgo in xv are all drawn

piece published in 1896 by Dr. Grenfell, 'An Alexandrian Erotic fragment and other Greek papyri.' It is a monologue of about fifty lines, in which a woman complains that her lover has deserted her. Author and date are unknown. A Mime which in subject is closely akin to Her. v has been published in *Oxyrhynchus Papyri*, ed. Grenfell and Hunt, Part III. 413, pp. 41-57, but too recently to be discussed in this edition.

from the common folk of his time; while the incidents in ii and xiv at least are of a somewhat sordid nature. These three pieces thus show the same return to nature as the bucolic poems; but in neither class of poem is Theokritos wholly true to nature. He has added to each a delicacy and refinement of treatment, and a beauty of expression all his own. We forget the sensuality of Simaitha, the brutality of Aischines, the hot temper of Praxinoa in the pleasure which the poetry gives us. Moreover, the use of the hexameter is a clear proof that Theokritos treated the Mime from the point of view of a poet¹. This metre is a far more polished medium of expression than the prose which Sophron had employed; and Theokritos has elaborated it in ii, xiv, and xv no less carefully than in his other poems. In a word, realism in the Mime as used by Theokritos, is tempered by poetic feeling.

Phoinix² of Kolophon, whose date is uncertain, wrote in choliambi short sketches from the life of his own and also of earlier times. His longest fragment, the *Κορονιστάι*, will be found at the end of Crusius' editions of Herodas.

Hermeias of Kurion, and Parmenon³ of Byzantium, are cited as writers of choliambi. Whether their work, like that of Phoinix, could be classed under the title of Mime is doubtful.

Such, in brief, is the history of the Mime down to the time of Herodas⁴. The scanty evidence at our disposal unfortunately does not warrant us in determining how far Herodas was influenced by the originator of the Mime⁵. The piece of Sophron called *Θάμειναι τὰ Ἰσθμια* (where τὰ Ἰ. is more probably a sacrifice to Melikertes than the Isthmian games), was, we know, the model to Theokritos for his Adoniazusai (xv); and there is considerable probability that Herodas utilized the same piece of Sophron for his fourth Mime. None of the other Mimes of Sophron suggest by their titles comparison with those of Herodas. Some future discovery may give back to us a complete Mime by Sophron, on the strength of which a comparison may be instituted between him and Herodas. The relationship between Theokritos and Herodas, both of whom were imitators of Sophron, will be considered in the next chapter.

¹ Cf. Dalmeyda, Introduction, pp. 10 sqq.

² Id., i. 235.

³ Susemihl, i. 229.

⁴ For the popularity of the Mime at this time or a little later, cf. the inscription in scazons, Dittenberger, *Rh. Mus.* xxxiv. 463, on a statue erected to Nikias γνῶμης τε ἑκατὶ . . . τερπνῶν τε μείμων οὐδ' ἔγραψεν ἀστείας.

⁵ For evidence that Herodas imitated Sophron, see Crusius, *Unters.* p. 187; also pp. 51, 115, 129.

Literary
models of
Herodas.
Hipponax.

Besides Sophron and the writers of Mimes generally, there were others under whose influence Herodas came or may have come. The first of these stands apart from the rest in respect of the amount of the influence which his work exercised over Herodas. In the Prooimion to the second Book of the Mimes Herodas refers by name to Hipponax, the celebrated Ionian lampoonist of the sixth century B.C. 'I sing my limping lays to the future generations of Ionians after the manner of Hipponax.' The debt which Herodas owed to Hipponax was manifold; (1) *vocabulary*¹: the proverbial phrases and much of the racy vigour of Herodas' style was probably based on the terse and robust language of Hipponax. (2) *dialect*: Hoffmann considers that all that seems to be antique and individual (*alles altertümliche und eigenartige*) in the dialect of Herodas is really taken from the earlier poet². (3) *the names of some of his characters*: Μητρότιμος, in Hipp. *fr.* 78, recalls Μητροτίμη in Her. iii. (4) *incidents*: the similarity of a few of the longer fragments of Hipponax with Herodas is so great, that Herodas seems to have taken from Hipponax the idea for a whole passage or scene: cf. e.g. Her. ii. 23 with Hipp. *fr.* 19, quoted in note to that passage. That Hipponax was much read by the Alexandrians is plain from Kallim. *fr.* 92, who describes himself as a sort of Hipponax *redivivus*: v. ch. III, *infra*. Also the scazon, the metre of Hipponax, was frequently used by the Alexandrians: see ch. V (Metre).

Other in-
fluences.

The other influences which probably helped to mould Herodas were (1) Epicharmos; (2) the Old Attic Drama, including the Tragedians and Aristophanes; (3) the Attic Orators; (4) Sotades and the *κιναιδολόγοι*; (5) Rhinthon; (6) the New Comedy.

(1) Epicharmos, born in Kos, but taken in early life to Syrakuse, was the first to introduce comedies of character. His *Ἀγρωστίνος* (countryman), and *Θεαροί* (sightseers) were plays of this kind. The latter play represented visitors to Delphi viewing the offerings in the temple of Apollo; and the similarity of plot to Herodas' fourth Mime is at once apparent. This play of Epicharmos may have suggested to Sophron his *Θάμεναι τὰ Ἴσθμια*, which as we have seen was imitated by Theokritos. Very probably Herodas knew of the work of his fellow countryman, who had shed lustre on the little island of Kos. On the relations between Kos on the one hand, and Sicily and Southern Italy on the other, cf. Crusius, *Unters.* p. 36.

¹ e.g. λῶπος, Hipp. *fr.* 3, cf. Her. viii. 36; ἀσκερίσκα, ἀσκέραι, Hipp. *fr.* 18, 19, cf. Her. ii. 23; κοχῶναι, Hipp. p. 500 Bgk., cf. Her. vii. 48.

² iii. 196; v. note on Her. iii. 71.

(2) Parodies of the Tragedians may be noted occasionally in Herodas; thus in iii. 5 ἔκ μεν ταλαίνης τὴν στέγην πεπόρθηκεν, ἐκπορθεῖν and στέγη (v. note ad loc.) are both derived from Tragic diction: cf. also the Μολπεινός, x. 3, and notes on i. 57, v. 20, viii. 2.

Aristophanes has furnished Herodas with at least one noteworthy phrase at iii. 66 (v. note). The βαυβῶν may have been derived from Aristophanes (v. *Introd.* to vi). The *Lysistrata* is the source of both these borrowings; the *Wasps*, however, seems to have been more largely used by Herodas than any other play.

The following is a list of passages in Aristophanes which suggest comparison with Herodas:—

- Acharn.* 368 (ἀμέλει); cf. Her. v. 85.
683 (τονθορίζοντες); cf. Her. vi. 7.
743 (ἡ λιμός); cf. Her. ii. 17.
749 (λῆς); cf. Her. iv. 94.
772 (αἱ λῆς); cf. Her. viii. 6 (εἰ θέλεις).
945 (ἐκ ποδῶν κρέμαιο); cf. Her. iv. 78 (ποδὸς κρέματο).
1166 (Ὀρέστης, the footpad); cf. Her. ii. 13 sq.
- Knights.* 424 (κοχῶνα); cf. Her. vii. 48.
872 (ξεύγος ἐμβάδων); cf. Her. vii. 80.
889 (βλαυτία); cf. Her. vii. 58.
- Clouds.* 763 (μηλολόνη); cf. Her. xii. 1. 2.
963 (γρύξαντος; cf. *Wasps*, 374, &c.); cf. Her. iii. 37, 85; vi. 34.
1126 (τοῦ τέγους τὸν κέραμον . . . συντρίφομεν); cf. Her. iii. 44.
1156 (αὐτοὶ τε καὶ τάρχαα καὶ τόκοι τόκων); cf. Her. v. 51 (αὐτὸς σὺ καὶ τάρχαα καὶ τόκους τείσεις).
- Wasps.* 39 (τρυτάνην); cf. Her. ii. 90.
140 (μισπολεῖ τι: τι = 'a little'); cf. Her. i. 7 (στρέψον τι).
152 (τίς) τὴν θύραν; so Starkie); cf. Her. i. 3 (τίς τὴν θύρην).
213 (τί οὐκ ἀπεκοιμήθημεν); cf. Her. vii. 77.
,, (ὅσον στίλην); cf. Her. vii. 33 (οὐδ' ὅσον ῥοπήν).
254 (νουθετήσετε); cf. Her. vii. 11.
295 (δήπουθεν); cf. Her. ii. 2.
313 (βόσκειν); cf. Her. vii. 44 (Crusius).
363 (ὥσπερ με γαλῆν) for ὥσπερ γαλῆν με; cf. Her. iii. 33 (ὅκως νιν ἐκ τετρημένης).
,, (the thievishness of the γαλῆ; cf. *Peace* 1151); cf. Her. vii. 89.
425 (εὖ εἶδῃ with hiatus); cf. Her. ii. 43.
433 (Φρύξ); cf. Her. ii. 100; iii. 36.
524 (τὸ δαῖνα); cf. Her. i. 44.
603 (omission of ὥσπερ in similes); cf. Her. vi. 14 (v. note).
615 (ἀλεωρή); cf. Her. ii. 25.
648 (μύλην . . . νεόκοπτον); cf. Her. vi. 84.
756 (ποῦ μοι ψυχῇ); cf. Her. iii. 59; v. 9.
770 (πάντως); cf. Her. vii. 89, 127.
805 (hiatus after τί; cf. 956); cf. Her. v. 10 (note).
827 (ἐν τῷ κίτῳ: 'this crasis is almost unparalleled, except in Her. vi. 5' [not v. 15], Starkie).

- Wasps.* 882 (omission of subject with gen. absol.); cf. Her. ii. 85.
 897 (τίμημα); cf. Her. ii. 47, 53.
 974 (κακόν = 'weak'); cf. Her. iii. 42.
 997 (ὄντως); cf. Her. iv. 65 (note).
 1011 (νῦν μὲν); cf. Her. v. 81.
 1060 (a proverb = *fuius Troes*); cf. Her. vi. 54.
 1075 (πρόσεστιν of a quality); cf. Her. i. 20.
 1213 (χύτλασον); cf. Her. v. 84 (ἐγχυτλώσωμεν).
 1294 (νουβυστικός); cf. Her. vi. 16 (note).
 1306 (καχρύων . . . εὐωχημένον); cf. Her. iv. 15.
 1362 (ταθάσω); cf. Her. vii. 103.
 1402 (κύων); cf. Her. vi. 14.
 1432 (εἰς τὰ Πιττάλου); cf. Her. v. 52.
- Lysistrata.* 81 (κἄν ταῦρον ἀγχοῖς); cf. Her. ii. 78.
 109 (ὀλισβον); cf. Her. vi. 19 (βαυβῶνα).
 473 sq.; cf. Her. iii. 66 sq. (note).
 592 (μονοκοιτοῦμεν); cf. Her. i. 22 (τὴν μίαν κοίτην).
 596 (τῆς δὲ γυναικὸς συμκρὸς δ καιρός); cf. Her. i. 46 sq.
 726 sq. (προφάσεις . . . ἔλκουσιν); cf. Her. v. 5.
 995 (ὁρσά = ὀρθά, *sens. obs.*); cf. Her. vi. 70.
- Thesmoph.* 3 (πρὶν τὸν σπλῆνα κομῶν μ' ἐκβαλεῖν); cf. Her. iii. 70.
 30 (ποῖος οὗτος Ἀγάθων; see the whole passage); cf. Her. vi. 48.
 212 (ἐμοὶ δ' ὅτι βούλει χρῶ λαβάν); cf. Her. v. 6.
 222 (ἐμβαλῶ σοι πάτταλον); cf. Her. iii. 85.
 472 (αὐταὶ γὰρ ἔσμεν: cf. *Acharn.* 504, 507); cf. Her. vi. 70.
- Frogs.* 616, 623 sq.; cf. Her. ii. 87 sqq.
- Plutus.* 1096 (ὥσπερ λεπὰς κ.τ.λ.; cf. *Wasps* 105); cf. Her. xi (Συνεργαζόμεναι).

This array of passages proves that Herodas had a very intimate knowledge of Aristophanes. The work of the great period of Attic comedy was attentively studied in Alexandria, and Herodas no doubt was drawn to it by the similarity of subject and the reality with which Aristophanes represents the life of the people.

(3) The Attic Orators.

These have been extensively used in Herodas ii. See the introduction to that Mime.

(4) Sotades, a native of Maroneia in Crete, lived under the early Ptolemies. Philadelphos was attacked by him in a scurrilous verse which cost the author his life. The titles of his works, such as *Descent to Hades*, *Priapos*, *Belestiche* (the name of one of the mistresses of Philadelphos), enable us, in the absence of the works themselves, to form some idea of his style—a compound of parody, lampoon, and ribaldry.

(5) Rhinthon, of Syrakuse or Tarentum, the son of a potter, lived like Sotades under the first two Ptolemies. He inaugurated the

burlesque of tragedy called *ἱλαροτραγῳδία*. We have the titles of some of his pieces, e.g. *Herakles*, *Amphitryon*, *Iphigeneia*, in which the heroes of tragedy were burlesqued. The *Amphitryon* of Plautus was probably modelled on the play of that name by Rhinthon.

The *ἱλαροτραγῳδία* was only a literary form of a style which had existed in Magna Graecia before Rhinthon, a kind of popular drama in which an actor represented both male and female characters. Scurrility and licentiousness marked these pieces, which suited the taste of South Italy and Sicily for realistic rendering of low life¹.

(6) The New Comedy was essentially a comedy of manners. The poets of the New Comedy made it their business to reproduce in a generalized form a picture of the everyday life of those by whom they were surrounded. Hence the question asked by the grammarian Aristophanes:

ὦ Μένανδρε καὶ βίε,
 πότερος ἄρ' ὕμῶν πότερον ἀπεμμήσατο;

The standing characters of the New Comedy show that the tendency of the time was to seize upon the general features of a character rather than upon individual peculiarities. The method is diametrically opposed, for example, to that of Dickens, in whom the idiosyncrasies are given free play. Menander and the other poets of this school studied the general types under which characters may be classed. The *leno periurus*, for instance, constantly recurs in their plays. We can trace in Herodas the same tendency. His pieces are illustrations of types. We know that some of the characters which he delineated (e.g. *Πορνοβοσκός*, *Σκυτεύς*) had been employed before him by writers of the New Comedy. We find many resemblances between his diction and theirs; with Menander², in particular, Herodas has much in common, and if we had some complete comedies belonging to this school we could no doubt trace to their source many touches in Herodas the full meaning of which we do not yet appreciate.

The Mime in Italy may be regarded as a descendant of the New Comedy of Greece. It originated from the indigenous Atellan farce, when this became engrafted with the 'ethological offshoots of Greek comedy which Alexandrinism cultivated³'. The Mime arose out of the dances in character, to the accompaniment of the flute, which were

¹ Thus the *μαγῳδός* (the actor in such a piece) πάντα ποιεῖ τὰ ἔξω κόσμον, ὑποκρινόμενος ποτὲ μὲν γυναῖκα καὶ μοιχοῦς καὶ μαστροπούς, ποτὲ δ' ἄνδρα μεθύοντα. Athen. 621 c.

² v. notes on ii. 9, 32; v. 27, 51, 68; viii. 9.

³ Mommsen, *History of Rome*, iv. 579.

sometimes performed, e.g. for the entertainment of the guests during dinner, but more especially in the pit of the theatre during the intervals between the acts. It was not difficult to form, out of these dances, little comedies, by means of a more organized plot and a regular dialogue, and here the New Comedy was taken as a model.

The Mime was introduced into Rome at the end of the Republic, and gradually absorbed all the earlier kinds of comedy, until under the Empire it was in the ascendant. The plots were in general of an obscene character; founded on seductions, the cheating of husbands and fathers, &c.; and complaints of their immoral tendency are frequent.

The Mime in Italy has many points in common with the *togata*, also modelled on the New Comedy. The principal difference lies in the prevalence of scurrility in the Mime, where the chief aim was to provoke laughter. But in some writers of mimes there was a tendency towards sententiousness, and it has been noted that this combination of scurrility and wisdom is in keeping with the popular character of these pieces. Their artistic value depended wholly on the portraiture of the manners of common and low life.

Cn.
Matius.

Setting aside Laberius and Publilius Syrus, who wrote for the stage, the name that is of most importance to us in the history of the Mime in Italy is that of Cn. Matius (c. 100 B.C.). He is said to have imitated Hipponax, using the same metre, and attaining to equal elegance¹. The fragments are scanty², in all fourteen lines, which appear to contain descriptions of everyday life in the form of dialogues. His *Mimiambi* do not seem to have been intended for the stage, nor produced thereon. What we know of their contents and style recall Herodas, but apparently none of the fragments are based on that part of Herodas which we possess.

The Greek
Mime con-
trasted
with the
Italian.

We see then that the Mime was developed in Greece and Italy on similar lines. In its affinity with Comedy, its buffoonery and vulgarity, it remained true to the conceptions upon which it was based; but while in Greece it was apparently not intended for the stage, the divergent taste of the Romans brought into existence a form of Mime adapted for stage-representation³. Side by side with this is the

¹ Terent. Maur. *G. L.* 6, 397, 2416: *hoc mimiambos Matius dedit metro: | nam vatem eundem (Hipponax) est Attico thymo tinctum | pari lepore consecutus et metro.* Terentianus is speaking of the choliambic.

² They are printed at the end of Crusius' editions; cf. *Unters.* 166 sqq.

³ Cf. Führ, *De Mimis Graecorum*, p. 16: the Roman Mime differed from the Greek 'quod longas fabulas et finem aliquam spectantes habet.' To the Roman Mime Plutarch assigns a *πλοκή* (complication of plot) *δραματική* καὶ *πολυπρόσωπος* (ii. 973 E): cf. also Plut. *Quaest. Conv.* vii. 8, where the distinction is drawn between *ὑποθέσεις* corresponding to the Roman, and *παίγνια* corresponding to the Greek, Mime.

literary Mime in the hands of such writers as Matius; this no doubt followed closely its Greek model, and never enjoyed much popularity.

The choice of metre is noteworthy. Sophron had written in The use of the Scazon by Herodas. a peculiar kind of rhythmical prose¹. Theokritos uses the hexameter, Herodas the scazon, i.e. the iambic metre with a spondee in the sixth foot instead of an iambus. This choice is due partly to the example of Hipponax, whom we know to have been Herodas' model, but the latter deserves credit for perceiving the peculiar fitness of that metre for the subjects to which he applied it.

The scazon conveys an idea of studied inelegance, and in the hands of Herodas it suits admirably the vulgarity which it was his object to depict. For details of Herodas' use of the scazon, which differs in some respects from the practice of Hipponax, see ch. V (Metre).

In regard to the choice of dialect and vocabulary Herodas is not wholly independent. Here again, as we have seen, Hipponax is the model. In some respects, however, we can trace a development; thus the choice and form of words is Ionic, but the structure of the sentences is essentially Attic. There can be little doubt that as Herodas' choice of subject led him to study the literature of Attica very closely, he has modified the narrower Ionic traditions of Hipponax under Athenian influence. This would help to account for the numerous Atticisms which appear in the papyrus². Thus in language and vocabulary as in metre Herodas exhibits the old traditions of Hipponax, modified however by the influences already mentioned, and more particularly by those of Athenian oratory, tragedy, and comedy³.

It remains for us to consider the question, How were the Mimes acted? There has been divergence of opinion on this subject, some thinking that the Mimes were scenically represented by several actors⁴, with all necessary *mise-en-scène*⁵: others holding that they were merely recited with suitable gesture by one actor⁶. The arguments used by Crusius to support the former view are (a) the presumption that the Greek Mime was acted with the same elaboration as the Roman. This, however, is mere hypothesis. (b) The fact that several passages in the Mimes demand scenic representation in order to bring

¹ Καταλογάδην (cf. *supra* on Sophron); cf. Hermann, *Ad Arist. poet.* p. 93; Führ, p. 55. Mahaffy, *History of Greek Literature*, I. ii. 186, compares the so-called poems of Walt Whitman.

² v. *infra*, ch. V (Dialect).

³ Cf. Weil in *Journal des Savants*, 1893 (Janvier), pp. 18-25.

⁴ v. Crusius in his German translation of Herodas, pp. xxxvii sqq.

⁵ There was a theatre in Kos; v. P.-H. 10 a, 25. 13, 16.

⁶ C. Hertling, *Quaestiones Mimicae* (Strassburg, 1899).

out their full meaning. This indeed may be granted. The change of scene, however, in Mimes i, iv, and v, required for full scenic representation by a number of actors, is a grave difficulty¹.

In Mime i Metriche is sitting in her chamber when she hears a knock at the door of the house. She sends her maid to find who is there. The maid opens the house door and admits Gyllis, whom she then conducts to the room where her mistress is awaiting the visitor. There are thus three changes of scene (1) when the maid leaves the room; (2) when she admits Gyllis to the house; (3) when she returns with Gyllis to the room. Crusius, to get over these difficulties, supposes that the maid does not leave her mistress, but calls out to the visitor from within the room. But this does not harmonize with the construction of a Greek house. A visitor would knock at the outer door, not at the door of the room in which the mistress of the house was sitting.

In Mime v there is a change of scene after v. 53, when Bitinna, repenting of her harshness towards Gastron, sends her slave Kydilla in pursuit to bring him back. But Kydilla has to go some distance before she overtakes him as he is being hurried away. The scene from vv. 55 to 62 of that Mime takes place outside the house. The explanation of Crusius, that Kydilla stands at the door of the house and calls to Pyrrhias, is plainly unsatisfactory; vv. 55-6 force us to believe that Kydilla left the house in accordance with the command of her mistress, *κάλεϊ κάλεϊ δραμεῦσα πρὶν μακρὴν, δούλη, | αὐτοὺς γενέσθαι*.

In Mime iv the scene is laid at first outside the temple of Asklepios, but it changes at v. 56 to the interior of the temple. This would entail somewhat elaborate scenery, the simplest solution being that there was a temple with doors that opened. But we must remember that the Mime is so short that it would not have been worth while to have such elaborate scenery or properties.

The supporters of the view that the Mimes were performed by one actor urge:

(a) That the artistic value of the Mime lies not in the action but in portraiture of character. Crusius himself observes² that in the Mimes one character stands out in importance beyond the rest. This is the case with Mime ii, and in a lesser degree with Mime vii. It holds good, but not to the same extent, of i, iii, iv, v, vi. Out of ninety verses in i, for example, Gyllis speaks about sixty. In iii, out of ninety-seven verses, Metrotime has sixty-five. The distribution of lines

¹ The speeches in i and v might conceivably be spoken 'off' the stage.

² p. xxxii of his German translation.

among the speakers in iv is somewhat uncertain, but Kynno may be called the *πρωταγωνιστής*. In v, out of eighty-five verses, Bitinna has fifty-nine; in vi, out of 102 verses, Koritto has sixty-three. Crusius compares the outstanding character in each Mime to the *archimimus* at the head of his troupe. If, however, the main portion of a Mime belongs to one character it is a simple matter to assign the remainder to that character. Had the speaking parts been of equal importance it would have required much greater skill on the part of a single actor. As things are, one person could without difficulty represent the whole of any one Mime¹. To assign to his Mimes a troupe of actors suitable to a piece ten or twelve times their length is to lose one's sense of proportion outright.

(b) That the Mimes are not dramas, but dramatic scenes: *εἰδύλλια δραματικά* or *παίγνια* as they were called. Thus in the case of ii the speech of the accuser Battaros occupies the whole of the Mime. But to make this piece into a drama we should require the speech of the defendant, to represent the *ἀγών*, as in the case of the Old Comedy, and so to exhibit the passions of the two men working in opposition to each other. As it is, the piece closes with the exhortation to the judges to decide the case impartially. But the action does not end there in real life: such a piece is clearly only a fragment; in fact Herodas was not concerned with the action as a whole, but simply with depicting the life and manners of his time.

The foregoing arguments are designed merely to show that the Mimes were not acted by several actors. But it is clear that they were meant for the stage and not merely for the study. There are many passages in the Mimes which could not be fully understood unless the Mimes were performed: where gesture and the modulation of the voice are absolutely essential to bring out the full meaning. This is particularly the case in Mimes iii and v. The desired result could be obtained by one actor with appropriate gesture (*σὺν ὑποκρίσει*); and we know that this was a common practice² with the *ἡθολόγοι* and *ἀρεταλόγοι* of Magna Graecia, the original home of the Mime. It is true that the three poems of Theokritos which may be described as Mimes (ii, xiv, xv) were not primarily intended to be acted. But we cannot argue by analogy from one author to the other. Theokritos' pieces are essenti-

¹ iv is perhaps a partial exception, but full scenic representation of this Mime (cf. above) is most improbable. The performance in Xenophon's *Symposium* is pantomime, and cannot be considered typical of the Mime proper: see p. xxiii.

² v. Susemihl, i. 236, n. 4, who quotes Athen. x. 452 f.: *Κλέων ὁ μίμνλος . . . τῶν Ἰταλικῶν μίμων ἀριστος γέγονεν αὐτοπρόσωπος ὑποκριτής*. His pupil Ischomachos also *ὑπεκρίνετο μίμους*.

ally poetical; they are better adapted for quiet enjoyment in the study. On the other hand the vibrant metallic quality of Herodas makes him eminently suitable for acting. His shots are well aimed; there is nothing superfluous; and in particular the conclusions of the several Mimes are so well managed as to indicate practical experience of the stage.

III. HERODAS AND HIS CONTEMPORARIES.

It has been shown that Herodas owed much to the Ionic *iambographi*, such as Hipponax, to Sophron (probably), and to the Athenian orators and comedians. He has, however, many characteristics in common with the other writers of the Alexandrian School. We may here consider what relation he bears to the more noteworthy of these.

If the date given above for the birth of Herodas is correct, then he can scarcely have been an original member of the group of literary men who were attracted to Kos by the fame of Philetas. The death of Philetas being fixed as not later than 283 B.C., Herodas would then be only seventeen years of age. But there is nothing to prevent us from holding that Herodas met certain of these writers in Kos. The question, however, is full of uncertainty; and in recent years doubts have been cast upon the existence of a regularly constituted Koan School of poets¹.

Among the writers of the Alexandrian School there are three who stand in an especially close relation to Herodas². These are Leonidas of Tarentum, Kallimachos, and Theokritos.

Leonidas
of
Tarentum.

(1) Leonidas, apparently a contemporary of Pyrrhos, king of Epiros, wrote epigrams to order, in which the life of the common people is realistically described. He marks that reaction against the artificiality of life in cities, that longing for a return to nature, which may be traced as far back as Euripides, but was in full force in the Alexandrian age. It is this feeling which led to the realism of such writers as Herodas, while Theokritos in his pictures of rural life is also partly animated by the same spirit³.

The literary relations between Leonidas and Herodas are scarcely clearer than those which subsisted between Leonidas and Theokritos.

¹ Cf. Wilamowitz, *Aratos von Kos*, in *Nachr. d. Gesellsch. d. Wissensch. zu Göttingen*, 1894; Herzog, p. 208. On the members of this supposed school of poets v. above, ch. i.

² Philetas and Asklepiades have a few passages which recall Herodas; but no definite conclusion can be based upon them: Crusius, *Unters.* Index II. With Apollonius Rhodius ii. 1086 cf. Her. iii. 45 and vii. 47 (note).

³ Geffcken, *Leonidas von Tarent*, pp. 136-7.

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There are several passages in which either may have imitated the other. I have noted the following: L. 34. 1 *Μαρωνὶς ἢ φίλοινο*s, cf. the bibulous propensities of Gyllis, Her. i. 86. L. 40 (on Hipponax), cf. the fragment of the Prooimion in Herodas. L. 53. 5 (*ψαιστά*, the offering of the poor), cf. Her. iv. 92. L. 61. 1 (*εὐπώγων*), cf. Her. viii. 17. L. 67. 2 (*κρήγνος*), cf. Her. vi. 39. L. 79. 3 (*ἀστραγάλας θ' αἷς πόλλ' ἐπεμήγατο*, of a boy), cf. Her. iii. 7.

There is a noteworthy parallel between L. 29. 4 (in an *ἐκφρασις* (description) of the *Ἀφροδίτη Ἀναδυομένη*) and Her. iv. 33-4. In each case a work of art is being described. L. has *ἴδ' ὥς Ἀπελλῆς κάλλος ἡμερώτατον | οὐ γραπτὸν ἀλλ' ἔμψυχον ἐξεμάξατο*. Her. makes one of his characters say 'before long men will be able to put life even into stone.' However, as Geffcken¹ remarks, the phrase of L., which has parallels in Theokritos and other writers², is a natural expression of wonder before a picture that is true to life. The passages which have been quoted seem to prove that there was a certain common stock of ideas and phrases on which writers of the time drew equally; but we cannot in the present state of our knowledge go beyond this.

(2) We have seen that the younger Pliny coupled the names of Kallimachos and Herodas so as at any rate to suggest literary kinship between them. The passage is somewhat obscure; but the arguments of Skutsch³ have made it probable that Pliny referred to Kallimachos as having essayed both *Epigrammata* and *Mimiambi*, while Herodas confined himself to the latter. The scazons of Kallimachos were an avowed imitation of Hipponax⁴; but unfortunately very little of this side of Kallimachos' work has been preserved.

In the following passages there seems to be an affinity between Kallimachos and Herodas:—

With Kallim. *Hymn. ad Apoll.* 21 (*ἰὴ παίηον*) cf. Her. iv. 82.

With Kallim. *Hymn. ad Dian.* 79 (*ὥς ὅτε κόρη | φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ*) cf. Her. vii. 72.

With Kallim. *Hymn. ad Del.* 15, on the fishermen of Delos (*τῷ σφε καὶ ἰχθυβολῆες ἀλίπλοοι ἐννάσσαντο*), cf. Her. iii. 51.

With Kallim. *ibid.* 144 (*θερμαστραὶ τε βρέμουν ἵφ' Ἡφαίστοιο πυράγρης*) cf. Her. iv. 62.

With Kallim. *ibid.* 175 (*ἰσάριθμοι | τείρεσιν, ἥνικα πλείστα κατ' ἡέρα βουκολέονται*) cf. Her. i. 32.

¹ *Ibid.* p. 70.

² Crusius, *Unters.* p. 82.

³ *Hermes*, xxvii. (1892), 317-8.

⁴ Kallim. *fr.* 92 *ἀκούσαθ' Ἰππώνακτος, οὐ γὰρ ἄλλ' ἤκω ἐκ τῶν ὅκον βοῦν κολλύβου πιπρήσκουσιν.*

With Kallim. *Ep.* 56 (τὸ καλὸν = καλῶς) cf. Her. i. 54.

With Kallim. *fr.* 133 (εἴ σε Προμηθεὺς | ἔπλασε καὶ πηλοῦ μὴ ἐξ ἑτέρου γέγονας) cf. Her. ii. 28.

With Kallim. *fr.* 205 (καὶ κρῖνον κυκεῶνος ἀποστάζοντος ἔραζε) cf. Her. vi. 6.

Cf. also the use by both writers of λιμός fem., and of ἀμυθεῖν for ἀριθμεῖν.

There are indeed one or two passages in this list where Kallimachos and Herodas correspond closely in respect either of thought or language. But here again we feel the difficulty of arguing from a few isolated instances. It is *a priori* probable that Kallimachos' influence would be felt at Kos, which was in such close connexion with Alexandria. On the other hand Herodas won for himself, in Kallimachos' lifetime, recognition as the chief writer of Mimes; and Kallimachos may quite well have employed consciously, or reflected unconsciously, an idea or expression found in the works of Herodas¹. These two authors have a special affinity in their choice of metre. They both use the seazon. But as each acknowledges his indebtedness to Hipponax, they may have adopted the metre of Hipponax independently.

Theokritos. (3) The passages bearing on the question of the relations between Herodas and Theokritos have been collected², and afford unmistakable evidence that one of the two has utilized the work of the other. Thus, to take only a few examples, cf. Theokr. i. 18 (καὶ οἱ αἰ δριμύα χολὰ ποτὶ ῥινὶ κάθηται) with Her. vi. 37 (μὴ δὴ, Κοριττοῦ, τὴν χολὴν ἐπὶ ῥινὸς | ἔχ' εὐθύς); Theokr. v. 51 (ὑπνω μαλακώτερα, cf. xv. 125) with Her. vi. 71 (ἡ μαλακότης ὑπνος); Theokr. xiv. 51 (μῦς φαντὶ Θυώνιχε γέμεθα πίσσας) with Her. ii. 62 (πέπονθα πρὸς Θάλητος ὄσσα καὶ πίσση | μῦς).

But the most striking parallelism between the work of Theokritos and Herodas is to be seen by a comparison of Theokritos xv and Herodas i and iv. The whole scene at the beginning of Theokr. xv is so closely similar to that in Her. i that we cannot resist the conclusion that one of the poets is directly imitating the work of the other³:

¹ Crusius (German translation, p. xxvii) thinks that Kallim. must have imitated Herodas (1) because while Her. said that he only imitated Hipponax, Kallim. made Hipp. rise from the dead in person: cf. *fr.* 92 (above). Here, he thinks, Kallim. 'overtrumped' Herodas. (2) Her. uses *ἄκη* at ii. 16, while Kallim. has the later name *Προλεμαίς* (*fr.* 100 a). He also (*Unters.* p. 189) argues for the priority of Herodas at vii. 72: 'Die Redensart vom "Fuchsbau" tritt bei Herondas, wenn mich nicht alles trügt, in ursprünglicherer und frappanterer Form auf.'

² By Kynaston, *Classical Review*, vi. 85.

³ For other points of comparison between these two poems see Herodas, i. 30 sqq. (praise of Egypt and its monarch), which recalls Theokr. xv ad fin., and Her. i. 85 (v. note on use of *μά*).

compare too the wording of Theokr. xv. 1 (ὡς χρόνῳ) with Her. i. 9 (τί σὺ θεὸς πρὸς ἀνθρώπους;): Theokr. xv. 7 (ἂ δ' ὁδὸς ἄτρυτος τὸ δ' ἑκαστέρῳ ὦ μέλ' ἀποικεῖς) with Her. i. 13 (μακρὴν ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις | ὁ πηλὸς ἄχρῃς ἰγνύων προσέστηκεν).

Again there is a remarkable similarity between the treatment of the characters in Theokr. xv and Her. iv. The *naïveté* of the women engaged in sight-seeing in these two poems presents many points of comparison, while there are not lacking passages where the very wording is closely parallel: cf. for instance Theokr. xv. 83 (σοφὸν τοι χρῆμ' ὠνθρωπος) with Her. iv. 33 (μά χρόνῳ κοτ' ὠνθρωποι | κῆς τοὺς λίθους ἔξουσιν τὴν ζοὴν θείναι): Theokr. xv. 73 (ὠθεῖνθ' ὥσπερ ὕες) with Her. iv. 54 (ὠθεῖται), and the remarkable use of the future indic. in Theokr. xv. 79 (θεῶν περονάματα φασεῖς) with that of ἐρεῖς illustrated in the note on Her. iv. 28. There is a close correspondence between Theokr. xv. 147 and a passage in Her. vi (v. 97, see note).

But to return to the relation between Theokr. xv and Her. i. We have seen that the date of Her. i is certainly later than 270 B.C. The date of Theokr. xv is as certainly before 270 B.C., for when that poem was written Queen Arsinoe, who died in that year, was still alive¹. The close parallelism between Theokr. xv and Her. i, pointed out above, makes it more than probable that one of the two poets imitated the other: and we have now the evidence of chronology to prove that it was Herodas who copied Theokritos and not vice versa.

Besides Theokr. xv, Herodas seems to have imitated Theokr. ii and xiv, the two remaining Mimes of that author: thus compare Theokr. ii. 55 with Her. v. 7; Theokr. ii. 70 with Her. vi. 55; Theokr. ii. 74 with Her. vi. 26; and Theokr. ii. 82 with Her. i. 56. The deserted Metriche in Her. i reminds us forcibly of Simaitha in Theokr. ii, and Gryllos, the young athlete, suggests Philinos the lover of Simaitha. Theokritos xiv has been utilized a few times: thus compare Theokr. xiv. 7 with Her. ii. 80; Theokr. xiv. 51 with Her. ii. 62 (quoted above). The praises of Egypt at the end of Theokr. xiv remind us once more of Her. i. 30 sqq. Points of comparison between Herodas and poems of Theokr. other than ii, xiv, xv are referred to in the notes.

¹ v. Cholmeley's edition of Theokritos, Introduction, p. 3. The date of Theokr.'s stay in Kos has not yet been fixed. Herzog (*Koische Forschungen*, p. 209) thinks that a visit of Theokr. to Kos in the lifetime of Philetas is not proven, and he gives 273 as the earliest date for this visit. 'Theokritos, who came of a Koan stock, spent his declining years on the island, where he wrote the poems numbered i, ii, iii, vi, vii, xvii, and perhaps xxviii.'

Com-
parison of
Herodas
with Theo-
kritos.

Reference has already been made to the views of M. Legrand on the relative merits of Theokritos and Herodas as writers of Mimes; and it may here be said that his study of these two poets will be found highly interesting even by those who do not entirely agree with his conclusions. M. Legrand believes that in Theokritos xv for example we fail to find 'what we expect in a sketch of manners, an adequate and integral expression of truth.' In Herodas, he thinks, mistresses scold their servants with much greater truth to nature than in Theokritos¹. Theokritos describes the admiration felt by Praxinoa before some fine tapestry. 'What artists have traced figures so real? How true to life they stand, how true they move. They are not embroidered, they live!' M. Legrand compares this passage with one in the fourth Mime of Herodas (vv. 27 sqq.), where some works of art are described with minute detail. He concludes that the passage in Theokritos is too brief, conceived in terms too vague for us to discern an express intention to translate into words the aesthetic judgment of the common people.

In Herodas, on the other hand, we have no emphasis laid on the abstract quality of life—τὸ ζωτικόν—in the works of art under discussion. 'His interest for the subject treated [by the artist]... is shown at the same time as his admiration for the expressive qualities [of the work].' 'Et surtout quelle exubérance! quel heureux mélange de description, de commentaire, et de propos à côté! Comme on devine que chaque phrase est accompagnée de gesticulations, de grimaces, de haut-le-corps, et que les visiteuses, si je puis ainsi dire, admirent de toute leur personne!'

While it is clear that Herodas in this piece declares his individual preferences, he has nevertheless studied and rendered with much liveliness the foolish remarks which works of art suggest to humble folk. The verses of Theokritos, on the other hand, may be taken *pour de simples formules d'admiration anonyme*².

Theokritos
an idealist.

I go almost as far as M. Legrand in my admiration of Herodas; but I do not consider it reasonable, or necessary, to depreciate the very different merits of Theokritos. M. Legrand does not seem to comprehend thoroughly the wide difference between the methods of the two poets whom he compares. Theokritos, the idealist, draws upon the customs of the common people; but he transmutes them according to the canons of that style of poetry in which he was

¹ *Étude sur Théocrite* (Paris, 1898), pp. 126 sqq.

² Cf. F. Spiro, *Woch. f. klass. Phil.*, 1892, 402 sqq. (a review of Bücheler's edition).

Meister und Muster, that is, the Bucolic. A certain conventionality, approaching the unreal, was necessary in his treatment of the shepherds of Arcadia, if they were to be made proper subjects for his Muse. A similar process of selection he employed in cases where his characters are not taken from rustic life. But we may be grateful to him for the fine artistic touch with which he has presented the humbler scenes of the Greek life of his day, refining away those qualities which might wound and offend a sensitive reader.

Herodas, on the other hand, was a convinced realist¹, and does not shrink even from coarseness in his striving after truth. His models, especially Hipponax, favoured plain speaking. The subjects which he deliberately chose to treat were of a vulgar and unpleasant nature; and as the result he provides us with a very effective contrast to Theokritos and his method.

Professor Mahaffy speaks of Herodas in terms which seem to be undeserved when he says 'the society of Herodas is lower than any decent average in any civilized country. It contains no virtues, and even its vices are low and disgusting².' The subjects of Mimes i, ii, v, vi are, it must be admitted, unpleasant; on the other hand those of iii, iv, vii, and apparently viii, are unexceptionable. Moreover in i the virtue of Metriche triumphs over temptation; in ii the very vileness of Battaros is meant to excite contempt, as his alternations of vanity and humility provoke ridicule; in v the appeal to the better nature of Bitinna is not unsuccessful. Herodas may have insisted too much on the vices of his age; but in so doing he was true to the canons of the realists. As has been well said, he is distinguished from the modern school of realists by the impersonality of his art³. He never allows a preference for any of his characters to exhibit itself. He is concerned simply with reproducing the tone and manners of the common people; and he feels for them neither sympathy nor yet contempt; they are to him merely the material which he works up into artistic shape.

Nor again is it just to say of Herodas that he is merely a 'verbatim reporter, who does not know how to bring out salient points⁴.' He set himself the task of drawing not individuals, but types; the characters are grasped with a really surprising firmness; every touch tells, and no touch is absent that would help us to form a clearer

¹ Cf. Mahaffy, *History of Greek Lit.* vol. i. pt. ii. p. [196], who speaks of Herodas as seeking to protest by an excess of realism against the artificiality so prominent in the writings of that age.

² *History of Greek Literature*, l. c.

³ Dalmeyda, p. 54.

⁴ R. J. Cholmeley, in his Edition of Theokritos, p. 32.

conception of the type. His work in this, as in other respects, is of such fine finish, its outlines are so firm, that it bears the test of all artistic work; it does not lose its freshness with familiarity, but gains in interest as one learns to appreciate its subtleties¹. Some words of the late Professor Palmer² seem to me to contain a just estimate of the artistic value of the work of Herodas. He says: 'In dramatic power Herodas is at least equal to Theokritos. His Mimes are so many *genre* pictures, in which the subjects are chosen from the commonest scenes of everyday life, but painted with dexterous touch and in striking colours.' His characters are admirably drawn. 'The staid Mandris (*sic*: a *μνημονικὸν ἀμάρτημα* for *Métriche*), the Penelope of the Mimes; the shameless Battarus, with his coarse jests and reckless self-humiliation; that really noble picture of the women in the temple of Aesculapius . . . , the furious, jealous, changeable Bitinna; those lewd, gossiping queans, Koritto and Metro; the chattering, chaffering, bald-headed shoemaker; these are portraits which, once surveyed, live distinctly in the mind. Herodas is the Teniers³ of Greek literature.' And this comparison of Herodas with the Dutch school of painting holds not merely in regard to choice of subject, but also to closeness of observation and care for form.

Imitations
of Herodas
by Latin
writers.

It is probable that the Mimes of Herodas were familiar to Catullus, Propertius, and Ovid, as is shown by the close parallels pointed out in the notes⁴. It is worth while to set them out connectedly.

(a) Catullus: with Her. i. 32 (comparison of the Egyptian women to the stars of heaven in point of number) cf. Cat. vii. 7 (of Lesbia's kisses) *aut quam sidera multa cum tacet nox | furtivos hominum vident amores*: also Cat. lxi. 203-4. With Her. vii. 94 *Πόθοι τε κῆρωτες* cf. Cat. iii. 1 *Veneres Cupidinesque*.

(b) Propertius: with Her. i. 41 sq. *νηὺς μῆς ἐπ' ἀγκύρης | οὐκ ἀσφαλὴς ὁρμούσα* cf. Prop. ii. 22. 41 *nam melius duo defendunt retinacula navim*. Propertius has perhaps taken a hint from the first Mime for his delineation of the pandar Acanthis in the fifth poem of his fourth book. Thus with Her. i. 38 cf. Prop. iv. 5. 59 sq.

¹ Headlam in the article 'Herodas' in the *Encyclopaedia Britannica*, 10th ed.

² *Hermathena*, viii. 260.

³ Th. Reinach (*Rev. des Ét. grecq.* iv. 232) had already compared Herodas with Ostade and Teniers. Cp. also Dalmeyda, pp. 55 sq., who compares with Mime i a picture by Miéris at Dresden (*La diseuse de bonne aventure*); with Mime iii the *Maitre d'École* by Ostade at the Louvre; with Mime vii the *Cordonnier renommé* by Corneille Dusart, a pupil of Ostade.

⁴ Cf. Crusius, *Unters.* (Index); Zanei, *De Heronda Mimorum Scriptore*, Turin, 1894.

(c) Ovid: with Her. i. 37 *θάλπεις τὸν δίφρον* cf. Ovid, *Medic. fac.* 13 *matrona premens altum rubicunda sedile*. With Her. i. 60 *καὶ ποθέων ἀποθνήσκει* cf. Ovid, *Ars am.* i. 365 sqq. *tum de te narret, tum persuadentia verba | addat, et insano iuret amore mori*.

In each of the two last passages the motive is an injured wife assailed by temptation from a lover, who employs the services of a pandar. The same motive is seen at Ovid, *Amores*, i. 8. 20 ff., where the pandar addresses a girl in language which seems to contain several reminiscences of Herodas. Cf. for example with Her. i. 37 *κατ' οὖν λήσεις | τακείσα καὶ σευ τὸ ὄριμον τέφρη κάψει*, Ovid, *Amor.* i. 8. 53 *forma, nisi admittas, nullo exercente senescit*.

Some of these reminiscences may have come through Matius¹, the Augustan writer of Mimes. But it is equally possible that Herodas was familiar to the Roman poets in the original, as were Kallimachos (who as we have seen is coupled with Herodas by the younger Pliny in terms of high appreciation) and Philetas the poet of Kos.

(d) Petronius has several reminiscences of the Mimes: v. notes on v. 15, 27.

(e) Seneca has (so it appears) made use of the Mimes in two passages: v. notes on i. 9, iii. 75.

IV. EVIDENCE FOR THE TEXT.

(a) THE PAPYRUS.

The account of the papyrus which follows is based on the two detailed accounts given by Dr. Kenyon. The more recent, contained in his work *Palaeography of Greek Papyri*², corrects in some important points the earlier one (in *Classical Texts from Papyri in the British Museum*) prefixed to his transcription of Herodas.

The sheets (*κολλήματα*) of the papyrus are only 6 inches in width. The British Museum *Odyssey* is just over 9 inches, the *Bacchylides* between 8 and 9 inches. The length of a full-size roll of papyrus is from 20 to 30 feet; that of Herodas is unfortunately incomplete, so we cannot say precisely what its length was; but it may be fixed at about 25 feet. The average height of a roll was from 9 to 11 inches. Herodas, which must be regarded as a kind of pocket-volume, such as

¹ Cf. above, p. xxx.

² Oxford: Clarendon Press, 1899. For references to the Herodas papyrus (cxxxv) see Index to that book.

volumes of poetry often are in modern times, is only 5 inches in height.

It was usual to leave a blank column at the beginning of a roll. This is found in the papyri of Herodas and Aristotle and in the Harris Homer; but in none of these cases is the title written on it.

The MS. contains forty-one columns of writing, apart from some detached fragments, referred to in *Introd.* ch. I. Each column consists of from fifteen to nineteen lines, eighteen being the most common number. For the most part the papyrus is sound, and the writing clear and in good condition, but in some places, especially towards the end, it has been considerably eaten by worms, and in others the writing has been rubbed, which causes the text of part of the poems to be seriously mutilated.

Date of the
Manu-
script.

Dr. Kenyon has modified his former opinion on this subject. In his earlier account he assigned it to the second or third century A.D. But 'increased knowledge makes it almost certain that this date is too late. The clearest proof of this comes from the accuracy with which non-literary hands can now generally be dated. In the course of the MS. a line [vi. 94] has been accidentally omitted, and has been supplied in the upper margin of the papyrus in a cursive hand; and it happens that this contains an η of the peculiar form (Υ), which is characteristic of the period from about A.D. 50 to 160. It is impossible to say how long after the transcription of the MS. this omission was made good. The probabilities are against an error in so comparatively rare a poet, and in a MS. in private hands, being corrected from any except the original MS. from which it was copied; but such a probability does not amount to an argument of much strength. It is however clear that the third century, or even the last part of the second, is too late a date to assign, and that the MS. should rather be placed in the first century, or the first half of the second century¹.

'The forms of the letters when examined in detail are unquestionably of the Roman period, but the general appearance of the writing is so unlike that of any other extant papyrus that it is exceptionally difficult for us to fix its date from palaeographical considerations.' It should be mentioned that authorities as eminent as Sir E. Maunde Thompson and Professor Blass² hold views differing from Dr. Kenyon's. Sir E. Maunde Thompson assigns the MS. to the third century A.D.³,

¹ *Palaeography of Greek Papyri*, pp. 94-5.

² *Ibid.* p. 95, note (2).

³ *Greek and Latin Palaeography* (1894), p. 128.

while Professor Blass has recently, in a sort of *obiter dictum*, assigned it to the Ptolemaic period, on the ground of the frequent interchange of ι and $\epsilon\iota$ which he regards as characteristic of this period, lasting from 300 (250) to 50 B.C.¹ On this second view Dr. Kenyon remarks '(1) a study of the non-literary hands of the first and second centuries shows that such iotacisms were extremely common then (and this evidence is especially applicable to a MS. which, like the Herodas, is evidently not the work of a highly-trained scribe; and (2) the forms of the letters are wholly of the Roman type.' The Roman period began about 50 B.C. and ended about 300 A.D.

Meister, who speaks indeed with less authority on the subject of the dates of papyri, assigns the MS. to the second century B.C. He relies partly on the statement that a portion of one column (41) of the MS., seen by Professor Sayce in Egypt before it reached the British Museum, had been found with the mummy of a person who died in the year 13 B.C.; but there is the strongest reason, according to Dr. Kenyon, to doubt the accuracy of this statement. The date of the MS. must be decided by palaeographical considerations; and Dr. Kenyon's views, which it would be presumptuous of me to criticize, will probably be accepted in a matter upon which he speaks with paramount authority.

As regards the forms of the individual letters Dr. Kenyon remarks: 'A is of the rounded type; \mathcal{M} is deeply curved (\mathcal{M} \mathcal{M}); Ξ has the top-stroke separate, but the middle and lower strokes united (Ξ), a variant which may indicate a relatively early date, but is so rare as to provide no secure basis of argument. Υ is very stiff and straight, usually with a very short tail.' Throughout, the hand 'is a plain representation of Roman semi-uncial, with less grace than usual, but quite without affectation or mannerism.'

Reference has been made to the interchange of ι and $\epsilon\iota$ in the MS. To speak more precisely, ι is almost invariably substituted for $\epsilon\iota$. This may be due to the MS. having been written in Egypt, as this characteristic is not uncommon in papyri. But in the MS. of Herodas it is even more frequent than is usually the case in papyri, and sometimes where $\epsilon\iota$ has been originally written the ϵ has been deleted by a point placed above it.

Another indication that the MS. was written in Egypt is perhaps afforded by the form of the genitive of proper names in $-ās$, e.g.

¹ He also stated in an earlier article that in the second century A.D. we should have had many more instances of $\alpha\iota$ and ϵ confused (as at iii. 45), and regarded the accentuation as a sign of age: *G. G. A.*, 1891, p. 728.

Βιτᾶτος, vi. 25, 81, Καρδᾶτος, vi. 87. Schulze (v. note on vi. 25) gives reasons for regarding the termination -τος in these genitives as due to Egyptian scribes, the true Ionic termination being in -δος.

Punctua-
tion and
Accentua-
tion.

The earliest system of punctuation¹ would seem to be that of leaving a slight space in the text, and placing a short horizontal stroke (παράγραφος, or more rarely παραγραφή) below the beginning of the line in which the break occurs². The παράγραφος marks the end and not the beginning of a sentence. In order to indicate the true word-division in cases where the reader might make a mistake a dot was used above the line, though rarely. A comma below the line is also employed occasionally for this purpose.

Accentuation is rarer than punctuation in Greek papyri, and quite as fluctuating in its appearance. The earliest example of the use of accents is in the Bacchylides papyrus, where they are also more plentiful than elsewhere.

In Herodas, as we shall see, there are only a few isolated examples.

A careful study of the MS. in regard to punctuation, accentuation, &c., has been made by Mr. J. H. Wright, whose results were published in *Harvard Studies in Classical Philology*, vol. iv. 1893, pp. 169 sqq. The following account is based on Mr. Wright's article.

I. In about twelve per cent. of the verses in the MS. slight breaks or blank spaces occur. These are indications of punctuation, and are important for criticism of the text. They may be classified thus:—

(a) They accompany a change of speaker. Thus e.g. at i. 7, 20, 82.

(b) They stand at the end of a question where no change of speaker occurs. Thus e.g. at i. 9; iii. 43, 60.

(c) They have the value indicated in our texts by a period, as at i. 8, 79: a colon (i. 15, 66, &c.): a comma (i. 13, 67, &c.).

(d) They stand where, though we may exhibit no mark of punctuation, at least a strong phrasing (or pause) was intended, as at ii. 2; iii. 10; iv. 42.

Alleged exceptions to the law that spacing always indicates punctuation are found at i. 64; v. 68; vii. 110, 118; viii. 3; but see notes *ad locc.*

II. Punctuation is also indicated by the use of the dot or point in

¹ Kenyon, *Palaeography of Greek Papyri*, pp. 27, 29.

² Spaces in the text without παράγραφοι are found in some literary papyri, e.g. the Herodas MS. (v. below), and not infrequently in non-literary papyri, especially those of a legal nature. *Ibid.* p. 27 (2).

the line. This method of punctuation has not the significance of the former for purposes of text-criticism, since it may be in large part the arbitrary work of later correctors, whereas the spacing must have been by the original scribe, and was probably a reproduction of what he had before him. The points (στιγμαί) are inserted with little discrimination. Probably some early owner of the papyrus began with the good intention of putting the points in, but soon gave up the task. Eight out of the thirteen or fourteen στιγμαί are found in the first Mime, and most of these near the beginning. See i. 3 (*ter*), 4, 8; also vii. 114, &c.

III. The παράγραφος. A short horizontal line drawn distinctly, firmly, and usually with full reed, is frequently met with in the papyrus. It is used to indicate a change of speaker¹ in the dialogue, and in this function it may be identified with the ancient sign known as the παράγραφος. It is always placed just under the beginning of a line, slightly projecting into the margin, and shows that within the line above, or at the end of the line there is a transition to a second speaker. There are some sixty cases of this use of the παράγραφος in Her., but they comprise only from sixty to sixty-five per cent. of the necessary changes of this sort. Thus there should be a παράγραφος under i. 3, 4, 5, but none is found in the MS. at these places.

At v. 55 the παράγραφος comes a line too soon; at i. 65 it also comes a line too soon, but is there cancelled, and given correctly below, under v. 66. At i. 81; ii. 54, 78; iv. 34 some scholars have argued that it is wrongly used; but at i. 81 there may be a change of speaker, τῇ, Γυλλί, πῖθι being given to Threissa instead of to Metriche. At ii. 54, 78, and also iv. 34 the παράγραφος seems to mark a change of topic, not a change of speaker.

IV. The διπλῇ². With the παράγραφος must not be confused other short lines—not marks of accent or of quantity—found both in the text and on the margin of the papyrus. They are usually drawn from right to left obliquely downward. When placed in the body of the text a line of this description cancels an objectionable letter or group of letters. But the chief function of this oblique line is to call atten-

¹ Change of speaker at end of line is indicated by παράγραφος at i. 6, 12, 66; iii. 70, 76, 83, 85, 86, 88; iv. 38, 51, 53, 71, 78; v. 3, 7, 9, 18, 19, 25, 28, 34, 36, 38, 39, 62, 68, 79, 80; vi. 11, 21, 26, 36, 56, 73, 78, 79, 84, 88, 92; vii. 63, 76, 78, 82, 92. Change of speaker in middle of line, there being none at the end, at iii. 58, 81, 87; v. 73; vi. 19, 20, 22, 23, 25, 47, 98; vii. 3.

² Wright calls this critical sign by the peculiar name ὀβελός, suggesting athe-
tisis, for which he himself apologizes, p. 180 (4). I prefer to call it the διπλῇ, as suggested by Wright himself.

tion to verses requiring examination for one reason or another. In these cases it is placed on the left margin directly opposite, or near, the first letter of the line in question. While it signalizes many verses it by no means calls attention to all corrupt readings or obscure passages. In many instances it appears to be the work of the first hand: see e.g. iii. 80. But the corrections that it points out as necessary are not all actually made, nor when made are they invariably in the first hand.

The cases of this use of the διπλῆ may be thus grouped:

(a) It designates verses where letters have been omitted or wrongly given in the first draft, but are supplied or corrected either by the first or by a later hand, e.g. at ii. 3 NYN becomes νηνν with H written above by first hand; v. also iii. 45, 46, 80; iv. 67, 76.

(b) In the following places marks of accent are added:—ii. 83; iii. 6; viii. 14.

(c) At iii. 49, ΚΑΗΘΙΝ ΩC ΤΕ, after N above the line, in the first hand, a coronis is inserted.

(d) A short vowel is designated as such in vii. 108. At iv. 62 ΠΥΡΑΚΤΟΝ, a short υ is put over Α, but at the same time a P is written above the T. The Υ also bears a -.

(e) At the following places a corrupt text seems to be indicated, but no attempt is made to correct it:—v. 59; vi. 63; vii. 88, 96, 110, 126; viii. 21.

(f) In two places there seems to be nothing the matter with the text; each of the lines, however, appears to have something interesting to the scribe, viz. iv. 32, 50. At iv. 32 the difficult construction, at iv. 50 the obscurity of the dative (not as Wright the 'droll Homeric reminiscence'), were in each case indicated by the διπλῆ.

V. Other signs.

(a) The breathings. Only the rough breathing is written, and always in a rectangular form *. The cases are ii. 70 ὠναγής, v. 20 ὀτεύνεκα, vi. 25 ἡ Βιτῆτος, vi. 68 ἀμιλλῆ, vii. 46 δι.

(b) The accents:—acute, circumflex, and grave.

The circumflex and acute are used with many proper names, but not with all; also to distinguish between words spelled alike but differently accented, and to indicate the correct grouping of letters into words, e.g. i. 29 θέαι: i.e. not θεαί; i. 85 μᾶ not μά. At ii. 9, ἡμεας, the accent seems to suggest the synaloepha of the final syllable; at v. 41 ὁδῆ the accent may indicate ὁδη. At v. 49 ακηκουκάς the acute may indicate a rising tone of voice, necessary in a question. At iv. 62 there is an acute accent over the υ of πυραστρον. Crusius

wrongly took this as a sign of the ictus, but cf. Ludwig, *Berl. phil. Woch.*, 1892, 642.

The grave accent regularly appears to be used to provide against misapprehension. Thus ii. 70 ὠναγής, i.e. ὁ + ἀναγής not ὦν κτλ.: iii. 74 πέρνας, i.e. περνάς. See also i. 60, 76; ii. 1, 24; iv. 91; vii. 46, and probably vi. 25 (see below under (f)).

(c) The coronis ('), usually written at the top of the line (at i. 15 and ii. 83 at the bottom), always appears to indicate elision at the end of words. The cases are i. 15; ii. 24, 83; iii. 49; iv. 5, 16, 41.

(d) The punctum delens. This is used to indicate omission or erasure, and is then regularly placed above the letter or letters to be rejected, e.g. at iv. 27; viii. 6. Occasionally it is also placed both above and below, and once or twice at the right side or on both sides of the objectionable word or letters. Thus at i. 50 Πατακιον · Γυλλος, where the marginal Γρυλ(λος) is to replace the word in the text.

(e) The point used to separate one word from another, as at iv. 50 εσσετ · ημερη, where it shows that we must not join τημερη: so again at Prooim. 4 τα κυλλ · αιδιν.

(f) The sign -. This is found in the papyrus:—

(1) Over iota, iii. 74 (ις = εἰς), iii. 79 (ι̇ = εἰ followed by enclitic), v. 5 (προφασῖς = προφάσεις), v. 18, Prooim. 4.

At iv. 43 - is not this sign, but a mark of cancellation.

At vi. 25, Βιτῆτος, the - is probably a flat-lying grave accent, as the ι is short and the sign - is elsewhere placed over long vowels only.

(2) Over alpha, i. 50, iii. 79 (τᾱτᾱ), iv. 56.

(3) Over upsilon, iv. 62.

In all the cases where the sign is used with ι = εἰ there exists a second form, with which confusion might arise. Thus at iii. 74 εἰς and εἰς: at v. 18 φερῖς = φέρ' εἰς (or φέρ' εἰς) not φέρεις (which would be written φερεις simply).

At Prooim. 4 ἐπίουσι may be ἐπρόουσι, but v. note *ad loc.*

Mr. Wright regards this sign as an intermarginal 'obelus' intended to call attention to dubious or peculiar forms and uses, but Ludwig, and now Crusius also, take it to indicate a long vowel.

(g) The sign √. This is used five times in H., and may be identified with the sign indicating a short syllable, as it is always over such a syllable. It stands usually in the ᾄσεις, but at vii. 108 in one of the resolved feet in the θέσις. The cases are i. 50 (ὁ Μᾱτᾱκίνης), i. 56 (Μίσης), iv. 30 (τὸν γέροντᾱ πρὸς Μοιρέων), vii. 108 [δύ]ναιτό μ' ἐλάσαι, and the difficult iv. 62 (q. v.).

In the first four cases the sign √ is clearly a mark of quantity. At

i. 50 the rarity of the name induced the scribe to mark the quantity of the second α as υ , as he marked the first α with $-$. At i. 56 Μίσση is thus marked to show that it is not cognate with μῖσος , &c. At iv. 30 the α of γέροντα is not to be lengthened before πρ- , as at iii. 62, v. 76. At vii. 108 the syllable $-\alpha\sigma-$ is marked short, and thus we scan the second foot as a tribrach, not as an anapaest.

There remains iv. 62. Various explanations have been offered: e.g. Crusius once took the υ as a rhythmical sign, used to show that the penultimate syllable in the line is not stressed (*Philol.* i. 1891, p. 446). But Ludwich is probably right in taking the signs $- \upsilon$ to indicate simply the natural quantity of the vowels. The scribe thought that he had before him, in the original, πυραγρόν . The first syllable was (he thought) naturally long, on the analogy of πῦρ . The second sign, υ , refers to the original or natural quantity of the second syllable, here made long by position (v. *Berl. phil. Woch.*, 1892, c. 642-3).

Crusius has now come round to this view, and regards the signs $- \upsilon$ in every case as marks of quantity (*Berl. phil. Woch.*, 1894, 578 sqq.).

After vi. 93 there is a sign α (= $\alpha\omega$), corresponding to a similar sign in the margin above the column (34), accompanying a line which is to be inserted after v. 93. This line is very carelessly written, in a hand which does not seem to be identical with any of the other hands in the MS. It may be read $\text{ταύτη γὰρ καὶ ἡγάπησεν Μητροῖ}$.

In the margin above column 40 is written σεωντου στατηροῦ . This refers to vii. 99, where the line originally began with στατήρας , omitting σεωντου , which was added afterwards in the form σεωντου . The adscript above the column gives the correct beginning of the line; στατηροῦ stands for στατήρας ὄντω , i.e. σεωντου στατήρας is the true reading.

Glosses are very seldom found in P. After i. 25, πέπωκεν ἐκ καινῆς , there is added in the margin a double gloss, viz. KYCHC , i.e. the word to be supplied with καινῆς is variously given as κύσης or κύλικος . Also after i. 79 in the margin is written what looks like κύπελλα , a gloss on μελαινίδα . See also i. 5, 15, 50.

The
Correctors
of the
Papyrus.

The question of the various corrections of the MS. and the identification of their respective hands, is one of the first importance to the editor of Herodas. It has been treated at length by Meister, and by Crusius in his second edition, while the valuable papers by Blass¹ must also be consulted by those who wish to pursue the subject.

¹ *Gött. gel. Anzeig.*, 1891, p. 728; 1892, pp. 230 ff., 857 ff.

Meister recognizes five hands correcting the MS.

Meister's
view.

(1) That of the original scribe correcting his own work. To this hand are to be assigned all those corrections in which a letter already written or begun has been changed to another, cf. i. 46, ii. 4, &c.; also most of those where the pen is drawn through a letter or letters in the text. Meister divides the corrections, according to their textual significance, into three classes:—

(a) Orthographical and dialectical, as ϵ for $\epsilon\iota$ (i. 6, &c.), η for ϵ (iii. 33). Atticisms corrected, as α to η (i. 1, &c.), π to κ (ii. 73, &c.).

(b) Correction of omissions and other similar blunders made in copying, as i. 77 (τὸν δίφρον for Μητρίχην , wrongly repeated from v. 76), ii. 49 (Βάτταρος for Βατταως), iii. 80 ($\epsilon\iota\upsilon$ inserted).

(c) The following corrections, viz. at ii. 64, 79; iii. 19, 34, 50, 63, 71, 72; v. 9, 42; viii. 3. Here the value of the corrections is more open to question. Meister admits the reading of the corrector in four of these passages, viz. ii. 64; iii. 19, 63, 71. In four passages he prefers the original text, viz. at ii. 79; iii. 34; v. 9; viii. 3. The remaining three passages he leaves open. Crusius also accepts the reading of the corrector in four passages, viz. ii. 64; iii. 19, 71, 72. He prefers the original in the remaining seven passages.

(2) The second hand has written the verse vi. 94 in the upper margin in a cursive hand. It is this hand which has supplied Dr. Kenyon with a valuable piece of evidence bearing on the date of the MS.: v. above.

(3) The third hand has made the corrections at i. 37, 46, 71, 78; ii. 84; iii. 45; iv. 61. The writing is finer, more sloping, and more uneven than that of the first hand; and the forms of the letters α , ω , μ , and π also mark a different hand.

One of the two corrections (CO) at i. 17 appears to be from this third hand.

(4) The fourth hand has written apparently the corrections at i. 78; ii. 62; iii. 71, 72, 75, 91; iv. 12; v. 69.

This hand is less formed than the others.

(5) The fifth hand is to be observed at i. 5, 17 (E), 39, 50 (A); vi. 5, 36 (CA), 38; also apparently at i. 9, 15; ii. 10, 102; iii. 53, 62; v. 4. The writing of this hand is small and thick.

Crusius¹ assigns to the first hand (m. pr.) the following corrections, Crusius' viz. i. 31, 76, 79; ii. 17, 29, 49, 84; iii. 11, 19, 21, 45, 71, 72, 82, 84, 87; iv. 5, 11, 50, 63, 67, 76, 83; v. 4, 6, 11, 18, 31, 43, 56, 77;

¹ Introduction to his second edition (Teubner, 1894), pp. x sqq.

vi. 1, 6, 19, 30, 41, 63, 81; vii. 48, 58, 77, 99, 109, 110, 126. Some slight errors the m. pr. corrected as it wrote. Others were corrected by letters overhead, viz. at ii. 79; iii. 19, 34, 50, 71; v. 42; viii. 3.

Crusius is uncertain as to i. 2; ii. 64; iii. 63, 88. His general verdict as to the value of the corrections is given in the words 'lectiones pristinae nullo loco ferri non possunt.'

Crusius recognizes three hands besides that of the original scribe, viz.:

(1) m. rec.=manus recentior prior, a hand so like the original hand that it is difficult sometimes to distinguish between the two. To this hand Cr. would assign the corrections at ii. 64; iii. 72; v. 9; vii. 104; viii. 16: also (but more hesitatingly) those at i. 9, 34, 39, 50; ii. 102; iii. 62, 72; v. 4; vi. 36, 38. The marginalia at i. 5, 15, 50 may also be assigned to this hand; the corrections just enumerated are described by Cr. as 'worthless conjectures.' This is certainly not true of ii. 64 (μυσθὸν for μοῖραν, now assigned by Cr. to the first hand), nor of v. 4 (τὴν λέγεις ὁρώρηκα for τὴν Μένωνος ὥρηκα).

(2) m. rec.²=manus recentior altera. The letters are thinner and sharper in this hand, which added the *lineolae criticae*. To this hand Cr. assigns the corrections at i. 17, 37 (doubtfully), 46, 71, 78; ii. 10, 62, 84; iii. 45, 53, 75, 80; iv. 12, 61, 67, 76, 83; v. 69; vi. 34.

(3) m. rec.³=manus recentior tertia. This (so Cr. thinks) has written the marginalia at i. 25, 79.

Dr. Kenyon
on the
various
hands.

Dr. Kenyon has kindly given me his view of the corrections by these various hands as follows: 'Meister's general division seems right, though I should occasionally differ from him in detail. No. 1 is the original scribe correcting his own work, and the majority of the corrections belong to him. No. 2 has written only the additional line above col. 34. As to No. 3 I am inclined to think that θερμα in iv. 61 is by the first hand; but ἀνθρωποις in i. 46 is not, and seems distinct from the other correctors. No. 4 is the thicker hand, to which I should assign not only ΗΜ in ii. 62, but ΤΟΝ ΔΙΦΡΟΝ in i. 77. No. 5 uses an ink very like that of the original scribe, but the shapes of the letters are somewhat different (e.g. σα in vi. 36 and καλ in vi. 38). He must be nearly contemporaneous with No. 1.'

There are certain corrections which Meister was unable to assign with confidence to any particular hand. These cases Dr. Kenyon has been good enough to examine, with the following results:—

To hand (1) belong the corrections at ii. 3, 96 (probably); iii. 21, 82

(πρησων certainly, παιξων probably); iv. 21, 51, 94 (doubtful, perhaps third); vi. 11, 33 (probably), 36; vii. 58 (doubtful, perhaps third), 77 (probably), 104, 115; viii. 16.

To hand (3) belong the corrections at iii. 84; iv. 67, 76; v. 37; vi. 34.

To hand (4) belongs the correction at iii. 88, and possibly that at iv. 80.

The views which critics have taken of the importance of the corrections in P have naturally been diverse. Bücheler holds that these corrections are as a rule to be accepted in preference to the original reading. Crusius¹ on the other hand regards them simply as conjectures (except when obviously by the first hand), though he admits that one class of corrections (those by what he calls manus recentior altera) is superior to the rest. Blass² holds an intermediate position between these two views. The corrections, he thinks, are not mere conjectures, but *variae lectiones* from another MS.³; and they are sometimes better and sometimes worse than the original text, as in the case of the papyrus of the Ἀθηναίων Πολιτεία.

The only satisfactory course to follow in endeavouring to settle this question is to take the various hands one by one, and to examine the value of the corrections assigned to each. No two scholars will agree in the result, for this ultimately depends on the views taken on individual passages; one scholar will prefer the text and another the correction. I will therefore content myself here with giving the general conclusions which I hold, while the vindication of my views will more fittingly appear in the notes on the various passages referred to.

Hand (1)=manus prima (m. pr.). The corrections by this hand are mainly improvements on the text. They are usually grammatical or orthographical, and may always be regarded as the results of revision of his copy by the scribe without the aid of another MS.

Of the twenty-seven readings⁴ by this hand which alone need be considered here, eighteen have been accepted in the present edition;

¹ Preface to his second edition (1894), pp. x sqq. Esp. p. xvi.

² For the opinion which Blass has formed of the value of the MS. tradition v. G. G. A., 1892, p. 859: 'Die Ueberlieferung des Papyrus ist in der That nicht gut. Grammatiker haben sich, allem Anschein nach, nicht mit dem Text befasst, und so riss die Verwahrlosung ein, die öfters zu ganz greulichen und gar nicht mehr zu heilenden Verderbnissen geführt hat.' On the other hand there are no interpolations in the MS.

³ G. G. A., 1892, p. 858.

⁴ I obtain the number twenty-seven by combining Meister I (c) as given above with the other corrections assigned by Kenyon to the first hand. Meister I (a) and I (b) must in any case be assigned to m. pr.

viz. those at ii. 3, 64, 79, 96; iii. 19, 21, 34, 50, 63, 71, 72, 82 (both the corrections); iv. 21, 94; vi. 33; vii. 58, 115. The remaining nine passages are iv. 51; v. 9, 42; vi. 11, 36 (προσδοιον); vii. 77, 104; viii. 3, 16. At ii. 102 ρ is added by the first hand; but it is uncertain to what reading this may point (v. note).

Hand (2)=manus recentior prima (m. rec. 1). This hand has written one line only, viz. vi. 94.

Hand (3)=manus recentior altera (m. rec. 2). The corrections by this hand show traces of the use of another MS. besides the original one¹. The new readings are very valuable, and I have accepted them in ten out of eleven passages where this hand can be distinguished, viz. at i. 37, 71, 78 (φασί); ii. 84; iii. 45, 84; iv. 61, 67, 76; v. 37. The only exception is at vi. 34, where the reading δίκη γρύξαι is certainly inferior to γυνή γρύξω, and has all the appearance of a gloss.

Hand (4)=manus recentior tertia (m. rec. 3). This hand has given us mere conjectures, which seem to me valueless, with the possible exception of iii. 88, where the insertion of δε has approved itself to the minds of many scholars. But this, like the other readings by this hand, could readily have been supplied by the veriest tyro. Readings of the stamp of οὐχί (for οὐδέ) i. 78, δκον (for δκως) iii. 75 show plainly that this corrector solved his perplexity by conjectural emendation of a very unscientific nature. At iii. 92 he suggests μηθὲν for μηδέν. The form μηθὲν is not Ionic, but belongs to a late stage of Attic and also to Doric: P.-H. 36 a. 8.

Hand (5)=manus recentior quarta (m. rec. 4). This hand is, as we have seen, almost contemporaneous with hand (1): its value is about equal to that of the first hand, but less than that of hand (3). I have accepted five out of the nine passages where this hand has been identified: they are i. 17 (καταψεύδεο), 39, 50 (Γρύλλος); v. 4; vi. 5. I have rejected the readings of this hand at i. 9; iii. 53; vi. 36 (σαπρός), 38.

At i. 9 πρὸς for παρὰ is probably due to conjecture, παρὰ with the accus. of the person being perhaps a less familiar construction: at iii. 53 the rare use of ἐβδόμη was not recognized, and the common word ἐβδόμας (in the accus. pl.) was introduced contrary to the rules of the metre. At vi. 36 σαπρός is more likely to be a gloss on λεπρός than vice versa. At vi. 38 we have the important evidence of Stobaios in favour

¹ Wright (*Herondaea*, p. 184 sq.) thinks that a second MS. was used only to correct otherwise obscure passages (marked with the διπλή), not to prepare a critical edition. None of the corrections by the first hand require us to assume the use of a second MS.; of the five possible exceptions given by Wright (p. 184, n. 2), only two, viz. iii. 80, iv. 11, are certainly by the first hand; v. notes.

of σοφὸν against καλόν. In all these cases an explanatory gloss has found its way in from the margin. At iii. 62 the letter λ, which is added above the line in this hand, seems to have been afterwards cancelled. At i. 15 (MYC) and ii. 10 (NEMEIN) the marginal readings appear to be in this hand. At i. 15 the true reading is μνῆα: as to ii. 10 we cannot speak with confidence owing to the MS. being defective at this point, but νέμειν seems right.

(b) CITATIONS MADE EXPRESSLY FROM HERODAS IN ANCIENT WRITERS.

We have seen that ten fragments, containing some twenty-two verses of Herodas, were known to us before the discovery of the papyrus, and that five of these, or just half the number, were found to be preserved in the text. These five fragments contain in all about seven verses. Three of the fragments are derived from Stobaios, viz. i. 15-16, 67 (with part of 68); vi. 37-9. One is from Zenobios, viz. iii. 10, and one from the *Etymologicum Magnum*, viz. v. 32-3.

(1) The MSS. of Stobaios in i. 15 preserve a trace of the true reading μνῆ' ὄσον, which is however corrupted to μνισσων. In i. 16 for χῆ σκιή they give καὶ or κῆν σκιή. At i. 67 for Γυλλί they have Γυναι, which, though corrupt, points to Γυλλί and not Γυλλίς (ΓΥΝΑΙ for ΓΥΜΙ). At vi. 37 they have κόρη τύ for Κοριττοῖ by itacism and confusion of the sounds of ν and οι, which became very similar in course of time. At vi. 38 they confirm the reading of the first hand in P, σοφόν (v. note).

In the fragments quoted by Stobaios, but not found in the papyrus (xii. 1 and xii. 2 of this edition, 3 and 5 in Bergk, and 14 and 15 in Kenyon), the MSS. read μηλανθασι for μηλάνθησι (xii. 1. 2), μείζον for μέιον (xii. 2. 2). It is plain that the value of these MSS. of Stobaios for the criticism of the text of Herodas is lessened by the various corruptions which have taken place. In two passages however, i. 15 and vi. 38, we derive from them valuable confirmation of the reading of the papyrus.

(2) Zenobios. At iii. 10 (ἦν τὰ Ναννάκου κλαύσω) ἦν is corrupted to ἴνα in the MSS. of Zenobios.

(3) *Etymologicum Magnum* (Choiroboskos). The words of Herodas are rightly given, but the names of the author and of the metre which he used have been corrupted to Ἡρόδοτος and χορίαμβον respectively (v. note on v. 32).

(c) CITATIONS NOT MADE EXPRESSLY FROM HERODAS.

It was to be expected that a writer such as Herodas would attract by his very difficulty the attention of the lexicographers and commentators of antiquity. In particular, the proverbs which are scattered so freely throughout his work would interest the ancient paroemiographers; some of these however, e.g. Aristophanes of Byzantium, Didymos, and Seleukos, did not confine themselves to the explanation of proverbs, but included also literary reminiscences and historical allusions in dealing with the texts on which they commented. We find two or three noteworthy instances of the use to which they have put Herodas.

(1) At ii. 62 (v. note) the story of Mōs, the Tarentine boxer, in Zenobios is probably due to a misunderstanding of the text, where the words ἐν πίσση μῦς πῦξ ἐπλήγην come together; the second clause suggested that the reference was to a boxer.

(2) At vii. 57 sqq. the names of the various kinds of shoes have been preserved in almost all cases in either Pollux or Hesychios. For the various corruptions in the MSS. of these writers v. notes on this passage. 'Didymum tenemus hunc locum cum cura excerptem' (Crusius).

(3) At vii. 114 one of the glosses in Hesychios on the word πάξ, viz. ὑπόδημα εὐνόδητον, must be derived from that passage of Herodas, where the exclamation πᾶξ is uttered by the cobbler after trying on a shoe. As at ii. 62 the gloss is based on a misunderstanding (v. note). See also notes on iii. 10 (τὰ Ναννάκου), iii. 19 (λιπαρώτεραι ληκύθου), iii. 61 (τῇ Ἀκέσῳ σεληνάῳ). Crusius, who speaks with a special authority on the subject of the ancient paroemiographers, is of opinion that it was Didymos who preserved most of the fragments of Herodas, partly through a collection of proverbs made by him in which only the more ancient poets were cited¹.

In one case (v. on v. 75) words have been cited as belonging to Hipponax which are now seen to occur in Herodas. It is improbable that Herodas borrowed the phrase in question from Hipponax: more

¹ *Unters.*, p. 190 (note). We may observe a Koan source in some of the explanations of phrases in Herodas; cf. e.g. the phrase ἦν τὰ Ναννάκου κλαύσω (iii. 10): we have seen that the name Νάννακος occurs on Koan inscriptions. Possibly we owe our information on this and similar phrases to Nikanor of Kos, who wrote a commentary on Theokritos, in which he recorded stories and traditions current in the island (Wright, *Herondaea*, pp. 193 sq.).

probably Eustathios, from whom we derive the quotation, has written Hipponax by mistake for Herodas, deceived by the similarity of their styles, and quoting from memory.

The errors committed by the first hand in the MS. may be classified as follows (changes of Ionic κ to Attic π in κοτε, &c., have not been considered here as errors):

Classifica-
tion of the
errors in
the MS.

I. Errors due to change of pronunciation.

AI = E. This error seems to have been committed at iii. 45 ημεθα for ημαιθα, and vii. 58 ψιντακαia for ψιττακα (so Bücheler). In neither passage, however, is this explanation necessary (v. supra). ημεθα as the commoner word may have replaced ημαιθα, and ψιττακα not ψιττακαia is the true form of the word in vii. 58.

The error AI for E does not become common in inscriptions until the time of Constantine (Reinach, *Traité d'Épigraphie grecque*, p. 266)¹.

Itacism, vii. 109 (εονταληθινον for εοντα λιθινον). But an isolated instance is scarcely enough to prove this.

II. Errors due to similarity of the form of letters.

These are without exception due to confusion of *uncials*, and as the forms of the letters, not their sounds (v. above), are misapprehended, it is clear that the MS. was not written from dictation.

- A for Δ, iii. 19 (δαι or δει for δελι).
- Δ for Λ, iv. 11 (ιδεω for ιλεω); iv. 94 (δωι for λωι=λω).
- Μ for ΛΛ, iv. 67 (ανασιμος for ανασιλλος).
- Π for ΓΡ, i. 2 (αποικιης for αγροικιης).
- Υ for Γ, iii. 34 (αυρεν for αγρεν: v. note).
- Ω for ΡΟ, ii. 49 (βατταως for βατταρος).

III. Errors due to—

(i) Haplography: iv. 61 (θερμα written once instead of twice); vi. 30 (αρπασα instead of αρπασασα).

(ii) Dittography: v. 11 (τουτου for του); vi. 48 (ερραιψε for εραψε); vii. 106 (και ταυταυτα και ταυτ for και ταυτα και ταυτ).

(iii) Omissions: cf. critical notes on i. 31, 37, 64; ii. 3, 79, 84; iii. 82 (πρησων), 88; iv. 61, 63, 76, 80, 83; v. 56, 59; vi. 30, 41.

(iv) Additions: iv. 5 (υγματεκων for υγμα κων); vi. 81 (ηληθενγαρ η) for ηληθεν η); cf. ii. 17 κη.τηστα for κη[σ]τησα (και εστησα).

(v) Transpositions: v. 73 (λυπειτε με for με λυπειτε).

¹ See however Meisterhans, *Grammatik der attischen Inschriften*, p. 34, n. 185, who gives examples of the confusion in Attic inscriptions dating from 150 A.D. onwards.

(vi) Word wrongly repeated, taking the place of the proper word: i. 77 (Μητριχην for τον διφρον from v. 76); v. 4 (Μενωνος ωρηκα for λεγεις ορωρηκα, Μενωνος having crept in from v. 3); viii. 6 (καιαστησον for καιαψον, from αστηθι at the beginning of the verse).

(vii) Word begun too early: iii. 71 (προσπρισκε owing to λαμπρισκε following); iii. 83 (ΑΟΙ for COI owing to λαμπρισκε: Α cannot be for C by confusion of these letters); iv. 67 (ουτος ουκ κω for ουτος κω owing to ουχι in next verse).

(viii) *Iota adscriptum* wrongly omitted:

(a) At the end of words, e.g. v. 79 (μετωπω for μετωπωι), v. 83, vii. 61, and probably at vii. 5 (Δριμυλω for Δριμυλωι, v. note).

(b) Internally: iii. 79 (ζων for ζωιν); vii. 115 (της for της).

(ix) *Iota adscriptum* wrongly added: cf. iii. 80 (βυρσαι), iv. 79, vi. 17 (έορτη).

At iv. 50 sq. there is some confusion in the MS. owing perhaps to a mistaken view of the construction: v. note *ad loc.*

IV. Other errors due to various causes may be seen in the critical notes at i. 13, 54, 89; ii. 17, 64, 84, 96; iii. 21, 63, 72, 82, 84; iv. 21, 26, 57; v. 33, 60, 70; vi. 5, 60, 63; vii. 32, 104, 126.

(a) In some of these passages the mistake seems to be due to a wrong view of the meaning or construction, leading to unconscious or semi-conscious emendation, viz. at i. 12 (ταύτης for ταύτην); i. 89 (σαντήν for ταύτην); ii. 96 (Ἡρακλῆς for χήρακλῆς); iii. 84 (ἔσχηκε for ἔσχηκας); iv. 26 (Εὐθίης for Εὐθίη); v. 60 (τοὺς δύο for τοῖς δύο); vi. 5 (μετρέω for μετρή); vi. 60 (εἰκάσαις for εἰκάσαι).

(b) In others the reason probably is that a common word or form has taken the place of one that is rarer: thus i. 54 (κάρπος for κάρφος); iv. 21 (τὸν λίθον for τὴν λίθον; v. 33 (τὸν νῶτον for τὸ νῶτον, the masc. form becoming frequent in later Greek); v. 70 (μεν for μιν); vii. 32 (βαδίζειν for βάζειν); vii. 104 (δεινοῖς for δέννοις).

(c) The most important cases which remain are ii. 64 (μοῖραν, a gloss on μισθόν); iii. 63 (πέμπειν for παίζειν is due perhaps to the desire to avoid assonance with παίστην at end of v. 64); iii. 72 (γενείων for γενείου is due to Μουσέων v. 71); iii. 82 (οὐχὶ παίξω for οὐχὶ τι πρήξω: the τι was lost before π, and for πρήξω the word παίξω, suggested by the sense of the passage, was substituted).

The labours of an editor of Herodas are made much heavier by the state of the manuscript, which in several places has suffered extensively from worms, and in others has been so rubbed that but little trace of the original writing is left. The parts most affected by one or other of these causes are col. 3, i. 33-46 (beginning of the lines

much rubbed); col. 7, ii. 5-20 (beginning and in some cases middle of the line rubbed); col. 34, vi. 93-102; also col. 35-6, and part of 37, vii. 8-47 (worm-eaten); col. 40, vii. 105-9 (rubbed); col. 42-5, viii. 11-75 (fragmentary, v. Intr. ch. I)¹. It is clear from the *apparatus criticus* that scholars are by no means at one as to the general sense of these mutilated passages, much less as to the actual words of Herodas: and this has confirmed me in the belief that the work of restoring the above-mentioned passages ought to be approached with the greatest diffidence. I have made the fullest possible use of the papyrus itself, and have been most generously assisted in deciphering it by Dr. Kenyon. I have thus been enabled in my *apparatus criticus* to correct several misstatements made by previous editors in regard to the readings of the MS.; but the number of passages where I may claim to have effected a satisfactory restoration is small. One or two such restorations, viz. at i. 42-3, at i. 82 (παρὰ-λάττειν), and at vii. 69 (ῥῆδι' ὥς κρῆναι), are printed in the text; at ii. 7 and vii. 107-8 suggested restorations will be found in the notes. The care with which the MS. has been read by such experts as Kenyon and Blass has left few gleanings for later students of the MS., and I have been unwilling to essay the hazardous feat of attempting restoration where the MS. fails us. In regard to this work of divination the prudence of Bücheler is perhaps the best guide to an editor. Crusius, on the other hand, has formulated for his own guidance the singular principle *audax esse volui ubi alii cauti fuerunt, contra cautus ubi alii audaces*. On what occasions he fulfils the second part of this declaration I know not; but he has certainly kept his word in regard to the first part. For my own part, I have thought it advisable to print in the text various restorations which, though in themselves uncertain, nevertheless assist the reader to follow the sense where the MS. remains enable us to make that out with tolerable certainty. The use of the square brackets in the text renders it easy in all cases to distinguish these restorations from the words actually preserved in the papyrus.

¹ The various columns begin at the following verses respectively:

Mime	i. 1, 16, 32, 47, 64, 80 (columns 1-6).
"	ii. 5, 21, 36, 51, 67, 82, 98 (columns 7-13).
"	iii. 10, 26, 43, 61, 79, 97 (columns 14-19).
"	iv. 17, 35, 53, 71, 90 (columns 20-24).
"	v. 12, 30, 49, 67, 85 (columns 25-29).
"	vi. 18, 38, 55, 73, 92 (columns 30-34).
"	vii. 8, 26, 43, 62, 80, 98, 116 (columns 35-41).
"	viii. 4, 22, 40, 58 (columns 42-45).

V. THE DIALECT, GRAMMAR, AND METRE.

1. THE DIALECT.

Herodas uses a dialect which is in the main that of his literary models, the old Ionic *iambographi*, especially Hipponax. 'On the resuscitation of choliambics by the Dorian Herodas the Ionic of the three *iambographi* [Archilochus, Simonides of Amorgos, Hipponax] came once more into fashion. The papyrus of Herodas presents a tolerably faithful picture of the Ionic appropriate to this species of iambic composition. The Ionicisms seem to be imitative and not drawn from a living dialect.' Such is the verdict of Dr. Smyth¹, one of the chief authorities on Ionic: similarly Hoffmann, in his work on that dialect², recognizes the dialect of Herodas to be artificial, comparing the use of an artificial Aeolic by Theokritos in certain of his poems. 'The Ionic of Herodas is an excellent form of that dialect, being based on imitation of Hipponax, and so free from conventionality and affectation.'

Herodas was probably a native of Kos³. The dialect of this island was Doric (with a few Ionicisms), as we see from the inscriptions; but as Hippokrates, also a native of Kos, used the Ionic dialect which had been handed down as the recognized instrument of scientific thought, so Herodas used the dialect which was traditionally associated with the subjects which he depicted and with the metre in which he wrote.

It was held at first that the dialect of Herodas was in the main Ionic, with a slight admixture of Doricisms. This view, however, though true as regards Ionic, has to be modified in respect (1) to the extent of the admixture of Doric forms, (2) to the Attic forms found in the papyrus, which were left out of account in the early statements made regarding the dialect of Herodas.

(1) The Doric forms have been reduced in number as the result of more recent investigation. Thus of the four forms mentioned by Dr. Kenyon as necessarily Doric, three (ὄρη, ὄρης, γλάσσαι) are as much Ionic as Doric, while the fourth (λωβήται) is cited from Stobaios and has not the authority of the papyrus. In the same way μικρός (vi. 59) is not exclusively Doric⁴, the same is true of ἦρα (iv. 21), while the evidence with regard to μᾶ (i. 85) is not sufficient to show that it was a purely Doric word.

¹ *The Sounds and Inflections of the Greek Dialects: Ionic*, 1894, pp. 46-7.

² *Die griech. Dialekte*, Bd. iii. (*der ionische Dialekt*), pp. 195-7.

³ Cf. above, ch. i.

⁴ Meister, *Lit. Centralbl.*, 1894, no. 26, p. 927.

Examples of pure Doric forms in Herodas¹ are practically confined to the crases of α + ε to η, and of και + ε > η in κῆγώ, &c., by the side of Ionic forms, such as κᾶγώ.

There is, however, an element in the dialect of the Mimes which must be taken into account, viz. a number of Atticisms. Thus we find at i. 1 θύραν for θύρην, at iii. 59 πον for κον, at iv. 49 κάεις for καίεις, at v. 63 αἰθις for αἰτῖς, at v. 82 ἦττον for ἦσσον, &c. These have generally, but not always, been corrected afterwards to the corresponding Ionic forms, as at i. 1, where θύραν is corrected to θύρην. Meister has on the strength of this laid it down that in all cases where Attic forms occur they have been introduced by the copyists. This theory does not account for the many cases where Ionic forms have been left untouched, as we should have expected to find more extensive changes made by an Atticizing scribe. One fails to see, e.g., why ἐὼν at ii. 38 and in three other places has been preserved, while at v. 46, 78 it has been changed to ὦν.

The variations in the forms used by Herodas are set out in detail in the following grammatical analysis. It will be seen that several of the variations are to be accounted for by the fact that Ionic itself allowed more than one form in these cases. Thus Meister² himself leaves ἐπεάν (which occurs three times) uncorrected, by the side of ἐπήν (of which there are four cases). He also leaves side by side the two divergent paradigms of verbs in -αω³: sometimes -ᾶ- is changed before an ο-sound to -ε-: sometimes -ᾶ- is contracted with the ο-sound to ω. Examples of the former kind are βροντέων, νικέων, φοιτέων, πηδεύοντα: of the latter σιωπῶ, δρῶντα, φυσῶντες, πηδῶσαι. Upon closer examination, a similar explanation of other forms, apparently Attic, would no doubt be found. In cases, however, where so-called Attic forms cannot be explained as really Ionic, we must fall back on the explanation that they are due either to the scribe or to Herodas. We have seen above that it is difficult to understand such inconsistency as Meister's theory postulates on the part of the scribe; and it is much safer to suppose that the variations in question are due not to the scribe⁴, but to the author himself.

¹ Whether these Doric forms are derived from Kos or not is an open question. Smyth at first thought they were, but afterwards modified his view; see pp. 242, 628 of his work.

² p. 791; cf. on the other hand p. 850, where he corrects four out of the ten forms of the reflexive pronoun, without attaining to that uniformity at which he aims. For such treatment of the MS. evidence there is no justification.

³ pp. 797 sqq.

⁴ Cf. Meister, p. 844, where in regard to the preservation of -ᾶ and -ᾶν in first decl. words in the MS. he praises 'die absolute Zuverlässigkeit der Ueberlieferung.'

I find no difficulty in believing that Herodas used Attic forms as well as Ionic. He wrote at a time when the barriers between the various dialects had been broken down, the literary language known as the *κοινή* having finally supplanted all local variations of dialect. The *κοινή* was based on Attic, and this would account for confusion as to the true Ionic forms.

Some other considerations may be referred to which point to the same conclusion:

(1) Herodas was almost certainly not an Ionian by birth, though he may have adopted Ionic as a member of the cultured class in Kos who used that dialect.

(2) The constant study of Attic literature which we have attributed to Herodas could hardly fail to leave its mark upon his language.

(3) Herodas probably used 'Attic' forms¹ for special reasons in certain passages; thus at vii. 22 ὅπως πέπηγε, ii. 28 κάκ ποίου πηλοῦ πεφύρηται, v. 9 ποῦ μοι Πυρρίης; the forms with the π instead of κ seem to have been selected for the sake of the alliteration. So νῆ Δία at ii. 81 (not ναὶ Δία) in a parody of Attic oratory. He is eclectic in his use of these forms, as in his use of some forms of the older Ionic which he employs to impart local colour: e.g. ἔασι, iv. 84 (in the religious formulae which compose the speech of the νεωκόρος), ἔσσεται, iv. 50 (in a formula modelled on Homer).

It is, of course, possible that some of the Atticisms are due to a disturbance of the manuscript tradition. But in the case of others where there is no fluctuation it may well be doubted whether they are not to be ascribed to the author himself. The uncertainty in which the question is involved is shown by the divergent views which have been held by those who have studied the dialect of Herodas in the light of all extant evidence of the Ionic dialect. Smyth holds the view which I have just put forward²: on the other hand, Hoffmann³ thinks it improbable that Herodas should have been guilty of the 'schoolboy's error' (*Tertianerfehler*) of confusing the Attic ὄπον with the Ionic ὄκον, and concludes that Attic forms in the papyrus should not be attributed to Herodas. They are due, he thinks, to the fact that audiences and scribes in his lifetime, and more especially after his death, cared more for the matter of the Mimes than for the dialect in which they were written. The reasons however which have been

¹ It is not certain that these forms with π- for κ- are really Attic. They may be old Ionic; v. below (consonants).

² *The Sounds and Inflections of the Greek Dialects: Ionic*, pp. 46-7.

³ *Die griech. Dialekte*, iii. 196.

given above, especially the fact that Ionic was not the native dialect of Herodas, make it seem quite possible that Herodas was guilty of confusing Attic forms and Ionic.

The conclusion to be drawn from this evidence is that Herodas used an artificial dialect which was in the main Ionic, intermingled with Atticisms and having also a few Doricisms. We are not justified in rejecting all Attic forms and replacing them by Ionic, as is done e.g. by Meister. The general faithfulness of the papyrus and its freedom from interpolation are against any such proceeding. Meister himself¹ has drawn attention to a few forms of a hyper-Ionic character: χασκεύση, τεμεῦσα, δραμεῦσα (iv. 42, 89; v. 54). These forms show at least that there was no such Atticizing tendency on the part of the scribes as Meister assumes. I find myself therefore in general agreement with Crusius in refusing to bring the text of Herodas into strict uniformity in respect of dialect².

2. GRAMMAR.

A. ACCIDENCE. In this section I am under obligations to the study by S. Olschewsky, *La langue et la métrique d'Hérodas* (Leyden, E. J. Brill, 1897), which is in turn based on Meister.

(i) *Crasis, Synizesis, &c.*

(a) *Crasis*. This takes place either according to the ordinary rules governing crasis in Ionic, cf. ὠνθρωπος, iv. 74; τοῦνομα, ii. 75; or else the final vowel is suppressed and the initial preserved, the latter being lengthened if it is short by nature and by position: cf. κῆγῶ, ii. 8; κῆπῆν, iii. 45. These forms with κη- for κα- are Doric (Smyth, p. 242). Crases with καὶ are common: καί+ε- gives καᾶ- (eight times), or κῆ- (twenty-four times).

(b) *Synizesis*. When a final and an initial vowel are pronounced as one: cf. ληκύθον ἡμέων, iii. 21; λέγω αὐτη, iv. 42; βίου ὄνησις, vii. 34. Herodas is very bold in his use of synizesis, perhaps intentionally, in order to bring his verse to the level of common speech.

(c) *Aphaeresis*. Cf. ἡ' γῶ, iii. 31; δούλη' στί, iv. 53; δεῖ' νδον, vii. 129.

(d) *Hiatus*. Usually avoided in poetry: τί ἐστί; v. 10; ἡ' ἡ, iv. 82; οὐδὲ εἶς, i. 48; μηδὲ ἔν, i. 73; ὦ ἄναξ, iv. 18.

(e) *Elision*: frequent. Note the elision of ι at ἔασι, iv. 84, &c. and of αι in γίνετ' ἔστ', i. 27, &c. The elided vowel is usually suppressed in the MS.

¹ p. 804.

² *Editio secunda (maior)*, 1894, pp. xxi sq. Crusius, however, is in practice not quite consistent: thus he alters ὄψει i. 1 to ὄψη, ἀμμία i. 7 to ἀμμία, προστάττειν vi. 2 to προστάσσειν.

(*f*) *Tmesis*. Specially frequent in Ionic: ἐκ δ' ὅλην ξύση, iii. 18; πρὸς σοι βαλέω τὸν μῦν, iii. 85.

(*g*) *Metathesis*. ἀμυθρεῖς, vi. 6.

(*h*) *Apocope*. The second ἀ of ἀνὰ suffers apocope, and the ν also disappears, in ἀστηθι, viii. 1, 14.

(*i*) *Assimilation*. This sometimes takes place with the prepositions ἐν, ἐκ: cf. ἔγκεισαι, v. 3; ἐμβυσσον, ii. 82; ἐμβλέπειν, ii. 68; ἐγδοῦσα, vi. 92; but ἐνβλέπεις, vi. 44; ἐκδύσας, v. 18. We find ἐγ- on Koan inscriptions; thus ἐγδόντω, P.-H. 9. 4, 10 a. 23.

(*k*) *Psilosis*. This feature of the Ionic of Asia Minor is often exhibited in the papyrus. Thus with the article κῶ, iii. 36; κῆ, iii. 14; κοτ' ὄνθρωποι, iv. 33; with ἕτερος in κῆτερον, vii. 30; with ἱρός in ἐπ' ἱρά, viii. 12; with ὥς in κυβερνᾶτ' ὥς, ii. 100.

On the other hand we have numerous instances of the rough breathing, and even in the same words; thus ὠναγής, ii. 70, has the aspirate marked over the ω, while we find the aspirate, not the tenuis, before ἕτερος at i. 18; vi. 32; vii. 51. These cases have been altered without exception by Meister; but for the reasons already given I have followed the MS. It is to be noted that in compounds we always find aspiration, never psilosis, as ἀφες, v. 26; καθέιλε, i. 53; μέθεσθε, iii. 87.

(*l*) *Iota adscriptum*. This is mostly written when required. But (1) it is sometimes wrongly omitted, as at v. 83 ἐμῇσι, vii. 61 ἐρᾷ; (2) sometimes it is wrongly added, as ἐορτηι, vi. 17: cf. ch. IV. For this form of error cf. Kenyon on the papyrus of Hypereides, p. 57 of *Classical Texts from Papyri in the British Museum*: 'The ι adscriptum is often wrongly added to terminations in ω or η which are not datives, e.g. φανείμι χρεῖ ἐχῶι.' Note ἀποθνήσκει, i. 60; but γινώσκειν, v. 21.

The Ionic η is used regularly; πρήγμα, iv. 40. But v. on Declension I.

(ii) *Vowels*. For αι (α) and ει (η) we may have ηϊ, the two vowels being separated by diaeresis: cf. λήτης, ii. 45. But η is maintained in ληστρί, vi. 10; ῥῆδι' ὦς, vii. 69. Note also χρήζεις, ii. 83, beside χρεῖζουσα, i. 49 (note). The two forms are used according to the exigencies of metre.

Contractions. θηέομαι is found in Homer and Herodotos. From this we have θηείσθε, vii. 21. The form θείομαι is also found in Ionic, and the εη is contracted sometimes into η. Thus θήσεσθε, vii. 56; cf. Hom. θησαίατο (*Od.* xviii. 191).

οη becomes ω in the forms of the verbs βοάω, νοέω: cf. βῶσον, iv. 41, 45; βῶση, iii. 23. On κατασβῶσαι, v. 39, v. note *ad loc.*

νόβυστρα, vi. 16 (note), seems to be for νοήβυστρα; we have νοήρες, uncontracted, vii. 3.

ι is found in ἱρά (= ἱερά), iv. 79, &c. But it is open to question whether ι+ε can contract into ι: Smyth, p. 631.

εο becomes ευ (Attic ου): cf. φιλεῖσα, vi. 76; ἀργυρεῖν, iv. 62.

As a rule vowels are left uncontracted in Herodas, according to the usual practice in Ionic; thus εἰνοέστερον, vi. 72, &c. But ε is always contracted with a following ε, ει, or η: Meister, p. 801.

(iii) *Diphthongs*. We have ξεῖνον, ii. 33, for ξενfon; μῶνον, vi. 78, but μόνη, i. 22; vi. 70.

We find μεζ- for μειζ- in μέζων, &c., i. 65; iv. 95; vii. 5. But the MS. sometimes gives μειζ-: see on iii. 8.

Certain groups of vowels may be here considered, namely those which have arisen from the disappearance of σ, ϝ or ζ (yod) between the vowels, giving a semblance of diphthongs.

(1) Vowels between which -σ- once stood are almost always treated as monosyllabic. In the lyric poets who wrote in Ionic they are as often dissyllabic as monosyllabic.

Exceptions to the rule observed by Herodas are ζοντα, vii. 109, εῶσα, vi. 32.

(2) Vowels between which -ϝ- was once found are sometimes treated as one syllable, sometimes as two: cf. for the former ἀλεωρή, ii. 25; ἐννέωροι, viii. 5; ἀθλα (for ἄεθλα), i. 51; σκυτέα, vi. 72: for the latter ἡδέως, i. 64; αἰδεῖν, i. 71; νοήρες, vii. 3.

Verbs ending in -εω always treat -εω or -εων as diphthongs: cf. ἀποικέω, i. 13. Similarly -εο- (-ευ-) and -εου- (-ευ-) in -εουσι and -εουσα are always diphthongal. The dialect of Hipponax and the other *iambographi* represented these diphthongs by -εο- and -εου-. Herodas has only -ευ-, as in his time -εο- and -εου- stood for dissyllabic vowel-groups, the diphthongal pronunciation being represented by -ευ- only.

(3) Vowels between which -ζ- once stood are contracted so as to form a monosyllabic sound. The only exception is the gen. Πρηξιτέλεω, iv. 23.

The most noteworthy group which falls under (3) is that of the contracted verbs, especially those in -αω. We have a number of forms identical with the Attic, γελᾶς, κυβερνᾶτε, φοιτᾶ, and this type is found in Ionic inscriptions and in the Ionic lyric poets and historians. But when in such verbs α stands before an ο sound, we find (α) forms agreeing with the Attic, as σιωπῶ, δρῶντα, πηδῶσαι, (β) forms not agreeing with the Attic, as βροντέων, πηδεύντα. Meister concludes that though

we cannot be certain that the papyrus is more faithful to the original in this respect than in others, yet we ought not to aim at absolute uniformity, which can only be secured by altering the text. We must, however, according to Meister, assume that Herodas was consistent in regard to one and the same verb; hence he wishes to read *πηδεῦσαι* at iv. 61 for *πηδῶσαι*, though he does not print *πηδεῦσαι* in his text.

ζόος, *ζοή*, and *σόος* are used, not *ζῶος*, *ζωή*, *σῶος*: cf. *ζοῆς*, iii. 2; *ζοήν*, iv. 34; *ζόην*, iv. 68 (adj.); *σόαι*, vi. 100.

In the verb we have *ζώεις*, iv. 40. The opt. is *ζωίη*, v. 70 (3rd sing.); but *ζώην* (1st sing.), iii. 79.

In the pronouns *ων* replaces *αν*, *σεωντοῦ*, vii. 99. In ii. 83 we should probably read *αὐτὸς τὰ σὰ αὐτοῦ*, not *τὰ σαντοῦ*.

(iv) **Consonants.** (1) In pronominal adjectives and adverbs from the stem *πο-*, Ionic has forms in *κο-* as well as in *πο-*. Herodas has examples of both kinds, e.g. *κοῖος*, vi. 48; *μήκοτε*, iii. 17, but *ποίου*, ii. 28; *ποτε*, vi. 27. It has been thought that the forms with *π-* are due to the scribe (but cf. above, p. lx). At ii. 28 the striving after alliteration in *ἐκ ποίου πηλοῦ πεφύρηται* may have led the poet to prefer *ποῖος*. The forms in *κο-* are considerably more frequent than those in *πο-*.

The older inscriptional forms with *π-* cannot be due to Attic influence, Smyth, p. 289, § 341. Ionic inscriptions have no case whatever of the *κ-* forms.

(2) *γίνομαι* (i. 27), *γινώσκω* (v. 21), are found for *γίγνομαι*, *γινώσκω*.

(3) Ionic *σσ* is found in *ἀράσσει*, i. 1; *ἐλασσον*, iii. 58, but Attic forms with *ττ* also occur: *ῆττον*, v. 82; *σπαράττειν*, v. 57; *προστάττειν*, vi. 2.

(4) Doubling of *σ* in *ῶστος*, &c. We have *ῶσσα*, ii. 62; *τόσσον*, vii. 42, but also *ῶσος* (i. 31, &c.). At iii. 84 *ῶσσην* is used; but at v. 8, where the verse is repeated, we have *ῶσην*.

(5) *ν ἐφελκυστικόν*, not found in Herodotos, occurs at iii. 12, *οἰκίζουσιν*, and iii. 76, *τρώγουσιν*, in the middle of a line, besides ii. 72, *ἐξεφύσησεν*, at the end of a line.

(v) **Declensions.** *First Declension.* In the *nom.* and *accus.* we find usually *-η*, *-ην*. But, as we have seen, forms in *-αν* also occur, some of which are corrected to *-ην* (i. 1; ii. 36), while others are left uncorrected, *ἀμμία*, i. 7; *ἡμέραν*, v. 5.

The *gen. sing.* of masculine words of this declension is in *-εω* (from *-ηο-* by metathesis of quantity), *Ἀπελλέω*, iv. 73; *βυρσοδέψω*, vi. 88. The *-εω* usually counts as one syllable, as in *Πηληιάδεω*, Homer, *Il.*

i. 1, &c., and this is shown at iii. 61 by the accent of *Ἀκέσσω* in the MS. At iv. 23, however (*Πρηξιτέλεω*), the *-εω* counts as a dissyllable.

After *ε* or *ι* we have *ω* simply: cf. *Πυθέω*, i. 76 (from *Πυθέης*).

The *gen. plur.* is in *-εων*: cf. *Μοιρέων*, iv. 30; *ἡμερέων*, v. 60. The *-εων* counts as one syllable.

After *ε* or *ι* *-εων* becomes *-ων*: cf. *μνέων*, ii. 22 (one syllable).

In the *dative plur.* we find *-ησι*, *-ης*, *-αισι*, and *-αις*. Meister has observed that Herodas uses *-ης* where *-ησι* is also used in proximity to it. Thus *ἐν τῇσι φύσῃς*, iii. 20; *τῇς καλῆσιν*, vii. 115. *-αισι* is found at i. 74, *-αις* at i. 75; v. 71.

In the *accus. plur.* we have *μνέας*, vii. 90, but *μνᾶς*, v. 21.

Second Declension. In the *dative plur.* we have both *-οις* and *-οισι*, *δικτύοις*, iii. 20; *κακοῖσι*, vii. 104. Usually *-οισι* is found before consonants, and *-οις* before vowels.

Attic Declension. A few examples of this are found: *ἔλεω*, iv. 11; *ἔλεως*, iv. 25.

Contracted Words. As in the lyric poets, so in Herodas, we find both contracted and uncontracted forms, e.g. *διπλοῦν*, ii. 48, but *διπλόον*, ii. 54. Meister thinks that originally contraction only took place when neither of the vowels so contracted bears the accent; so that e.g. *εὔνοος* would be contracted to *εὔνους*, while *νόος* would remain. Afterwards *νοῦς* was used by analogy. We find *νοῦν* at i. 68, iv. 75.

Third Declension. (a) Stems in *-ι*.

In the *gen.* the lyric poets usually have *-ιος*. Herodas has *πόλιος*, ii. 26, 31, and at ii. 8 *πόλεως*, corrected in a later hand to *πόλιος*. The form *-εως* is not exclusively Attic, being found in Ionic. Meister would read *πόλεος* in all three passages.

The *dative βάσι* is found at iv. 24. As the MS. does not distinguish between *ι* and *ει*, this may also be *βάσει*.

Ionic prefers the form in *-ι*; but also possesses that in *-ει*.

The *accus. plur.* is found at v. 5, *προφάσις*, with the sign *-* over the *ι*, on which see ch. V. 1. Whether *προφάσις* (with *ι*) or *προφάσεις* is to be read does not appear.

(b) Stems in *-υ-* (Gen. *-εος*).

Dat. Sing. *δριμέι*, iii. 73.

Accus. Plur. *γλυκέας*, vi. 23.

(c) Stems in *-υσ-* (Gen. *-υος* for *-υσος*).

Nom. Plur. *μῦς*, iii. 76 (Attic form). The stem is *μυσ-*. Lat. *mus*, gen. *muris* (for **musis*). Skt. *mūṣaka*.

(d) Stems in *-ευ-*.

These stems originally ended in *-ην*, whence e.g. *βασιλῆος* for

βασιληφος (-ēyos). Attic βασιλέως, βασιλέᾱ exhibit metathesis of quantity (-εως for -ηος, -εᾱ for -ηᾱ).

Gen. Sing. γναφέως, iv. 78; so Hippokr. ii. 666 (Smyth, p. 635). This may be an Attic form, or analogy may have operated thus: πόλεος: πόλεως :: γναφέος: γναφέως.

Accus. Sing. σκυτέα, vi. 72; vii. 63. This is probably to be scanned as a spondee in the first, and certainly so in the second passage; but it is not necessary for the α to be long (as it is in Attic). -εα could be taken as one long syllable by synizesis: cf. stems in -εσ- below.

(e) Stems in -ω- (*Gen.* -ους).

Gen. Sing. Κοριττοῦς, vi. 24; Κλεοῦς, iii. 93.

Dat. Locative. Πυθοῖ, i. 51.

Accus. Sing. Λητοῦν, ii. 98; Μητροῦν, vi. 45; πειθοῦν, vi. 75. These forms are Ionic for Λητώ (= Λητόα), &c. Cf. Κυβοῦν, Hipponax, fr. 87.

(f) Stems in -εσ- (*Nom.* -ης or -ος).

These words are seldom contracted in Herodas, but the -εα of the *Neuter Plur. Nom.* and *Accus.* is usually scanned as one syllable.

Gen. Sing. τέγευς (for τέγεος), iii. 40.

Gen. Plur. χελέων, iii. 4; -εω- is always one syllable except at vii. 37 (κερδέων).

Accus. Plur. Neut. σκέλεα, iii. 40; χείλεα, vii. 112; τείχη at iv. 7 may be a mistake for τείχεα.

(g) Stems in -ιδ-.

Ionic lengthens the ι of the stem in the oblique cases. δορκαλίδες, iii. 19 (note); πυργίδα, vii. 15.

(h) Irregular nouns.

Of ναῦς these forms are found in Herodas:—*Nom.* νηῦς, i. 41; *Accus. Sing.* νηῦν, ii. 3.

γραῦς has an *Accus. Sing.* γρηῖν, iii. 39.

χείρ has *Accus. Sing.* χείρα, iii. 70; *Gen. Plur.* χειρῶν (v. on vi. 11);

Dat. Plur. χερσί, v. 83.

(vi) Adjectives.

(a) In -ος, -η, -ον. Regular. χαλκήν is found in xii. i. 2. On ἀργυρεῖν (iv. 62, 65) see above, p. lxiii.

(b) In -υς, -εῖα, -υ.

Accus. Sing. Fem. ἰθείαν, v. 53; πλατεῖαν, vi. 53 (used substantively). At iv. 2 we find γλυκῆαν, which may be compared with τρηχῆαν (Kaibel, 237, 5) and similar forms on inscriptions (Smyth, p. 625).

πολύς. We have πολλόν, iii. 19; πολλῷ, iii. 89, formed from the stem πολλο- for πολφο-. πολὺς and πολὺ do not occur.

τέλεως. An Ionic form, found on Koan inscriptions: cf. on vii. 20 τέλεων.

(c) Comparison.

In -τερος, -τατος. Regular. Uncontracted forms occur as εἰνोότερον, vi. 72.

In -ων.

ἡδίονα (written ἡδείονα), i. 87.

πλέω, iii. 85.

μέζων, -ον, i. 65; iii. 8, &c. So the adverb μέζον, iv. 44; μεζόνως, iv. 80. At iii. 36 we find μεῖζον: see above (iii).

(vii) Pronouns.

1. *Personal Pronouns.*

Gen. Sing. μεν, i. 58; σευ, i. 38, &c.; σοῦ, i. 85 (Attic).

Accus. Sing. νιν, iii. 33, 54, 91, 97; vi. 21; μιν, iii. 31; v. 70?; vii. 12, 101. It may be noticed that νιν, except at iii. 54, 91, is used of things; μιν is used of a person at iii. 31, v. 70, vii. 101, of a thing at vii. 12.

Apollonios, περὶ ἀντωνυμιῶν (84, 6), says that μιν is Ionic, νιν Doric.

In the MSS. of Pindar both forms are found, and they may both be allowed in Herodas.

Gen. Plur. ἡμέων (Spondee), i. 2; vi. 32, &c.; ἡμείων, i. 46; ἡμῶν (Attic), vii. 38; ὑμέων, ii. 27 (Cretic); vii. 62 (Spondee).

Dat. Plur. ὑμῖν, i. 19; ὑμῖν (ὑμῖν), iv. 79.

Accus. Plur. ἡμέας, ii. 9; ὑμέας, ii. 60; ὑμᾶς (Attic), vii. 118.

2. *Relative Pronouns.*

The ordinary relative ὅς, ἣ, ὃ occurs commonly. But the article is also used as a relative, a usage dating from Homeric Greek and revived in Alexandrine times. Cf. τῆς, ii. 64; τῶν, v. 28; τὰς, iv. 17, &c. The grammarians call this an Ionic usage.

3. *Interrogative and Indefinite Pronouns.*

τίς (Interrogative). *Gen. Sing.* τέο, viii. 1 (Smyth, p. 637); τεῦ (for τέο), ii. 98.

ὅστις.

Gen. Sing. ὅτου, iv. 40.

Dat. Sing. ὅτέω, vii. 112; ὅτω, ii. 26.

Accus. Sing. ὄντινα, iv. 12.

4. *Demonstrative Pronouns.*

ἐκεῖνος and κείνος both occur. The former at iv. 78; vi. 42; the latter at i. 42; iv. 30, &c.

5. *Reflexive Pronouns.*

Gen. Sing. σεωυτοῦ, vii. 99; σαντῆς, vi. 4.

Accus. Sing. ἐμαντόν, ii. 88; σεωντήν, ii. 66; ἐωντόν, v. 78.

εωυ in the gen. sing. is a monosyllable; in the accus. a disyllable.

(viii) *The Verb.*1. *The Augment.*

The syllabic augment is never omitted in Herodas. The temporal augment is found in ἐπηδέσθη, ii. 39; εἶχες, vi. 91; it is wanting in οἶχωκεν, ii. 37; εὔρε, vi. 85. On ἐχρήν, ii. 28, v. note. Herodas always follows the Attic rules for augment (Smyth, p. 637).

Attic reduplication is found in ἀκήκουκας, v. 49; ὀρώρηκας, vi. 19 (but ὄρηκας, iv. 40: cf. v. 4); and in ἄρηρεν, vii. 118.

2. *Personal Endings.* Verbs in -ω.

Indicative. 2nd pers. sing. This is sometimes in -ηι, as κείσῃ, viii. 1, sometimes in -ει, as ὄψει, i. 1 (written ὄψι).

1st pers. plur. -μεθα is generally used, but -μεσθα also occurs, χρώμεσθα, iii. 21 (note), ἐποιεύμεσθα, iv. 17.

Subjunctive. A 1st person ἴδωμι occurs at iii. 43.

2nd sing. middle. Always in -η, ἐπιψεύσῃ, vi. 46; πεύθῃ, vi. 38.

Imperative. The form in -εο occurs in ἐπεύχεο, iii. 58; μέμνεο, iv. 89; in each case -εο is scanned as one syllable. We have also -ευ, πληκτίζευ, v. 29; σκέπτειν, vii. 92. At i. 17 P has καταψεύδου, with σο and ε, i.e. εο, written above -ου in later hands.

Optative. In the 3rd sing. aor. opt. ἐπαινέσειεν (iii. 75), but ἀποστάξει (vii. 82).

3. *Tenses.*

Perfect. The perfect in -κα is frequent: γεγήρακε, vi. 54; ὀρώρηκα, &c.: see above, 1.

Aorist. φημι forms εἶπα, iii. 26; εἶπας, v. 27. The imperative 2nd pers. sing. is εἶπον, vi. 43, but εἶπέ, vi. 48; 2nd pers. plur. εἶπατε, vii. 62.

4. *Verbs with liquid or nasal character.*

βαλέω, iii. 85 (-εω as one syllable); διαβαλεῖς, vi. 22.

ἀποκτενεῖς, v. 35.

5. *Contracted Verbs.*

(a) Verbs in -αω (-ηω).

The forms in η from certain verbs are to be noted: ἐχρήτο, vi. 55; ὀρήν, vi. 66; ὀρής, iv. 23, &c. Such forms are found also in Hippokrates and Herodotos. They are due to the supposed tenacity of η

after ρ in Ionic; ὀρήν once created made e.g. μελετήν by analogy, Smyth, p. 241.

η + ο (ω) instead of producing -εω- as in χρέωμαι (Herodotos) makes -ω-, as in Attic: χρώμεσθα, iii. 21; χρῶ, v. 6; ὀρῶ, v. 24.

ᾱ + ε > ᾱ (Attic contraction), γελάς, ii. 74; κυβερνᾶτε, ii. 100.

ᾱ + ο (ω). Either contract into ω by 'Attic' contraction, σιωπῶ, iii. 86; γελῶσα, vi. 44: or α becomes ε, νικέων, i. 51; βροντέων, vii. 65. ὀρεῦσα, iv. 44 (as if from ὀρέω, v. below).

(δ) Verbs in -εω.

ε + ε always contract into ει: δοκεῖς, i. 65; φιλεῖς, vi. 43.

ε + ω. Uncontracted, κινέων, i. 55; αἰνέω, iii. 62, &c. (in all cases -εω- forming one syllable). Contracted, φιλῶ, vii. 4.

ε + η. Uncontracted, ἐκχέη, vii. 7. Contracted, αἰτῇ, ii. 88.

ε + ο contract into ευ: σκοπεῖντες, ii. 99; δοκεῖντες, iv. 65.

,, ,, ου: ἐδόκουν, iv. 69; φρονοῦντα, vii. 129.

Uncontracted, ἐλιπάρεον, vi. 93 (-εο- as one syllable).

ε + ου contract into ευ: ποιέουσι, vi. 69; φιλεῖσα, vi. 76; λαλεῖσα, vi. 40.

ε + οι contract into οι: τελοῖεν, iii. 57.

(c) Verbs in -οω.

Usually contracted, στρέβλου, ii. 89; κηροῦσα, iii. 15.

6. *Verbs in -μι.*

Forms from this conjugation are rare.

Pres. Partic. περνάς, iii. 74.

δίδωμι occasionally is treated as a verb in -οω: cf. διδοῖ, ii. 59 (conjunctive).

From εἰμι we have these forms:

Present Indic. 2nd Pers. Sing. εἶ, i. 5, v. 20; εἶς, iii. 74; vii. 95.

Present Indic. 3rd Pers. Plur. εἶσι, i. 10; ἔασι, iv. 84 (v. note).

Future. ἔσσεται, ii. 101; iv. 50 (most probably). Herodotos uses ἔσται.

Participle. ἐὼν, ii. 38; ἐόντα, vii. 109; εἶσαν, v. 16; εὔντων, ii. 85. The Attic form ὦν is found at v. 46, 78. In the MSS. of Herodotos and Hippokrates ἐὼν ἐοῦσα ἐὼν is the regular form.

From οἶδα we have:

2nd Pers. Sing. οἶσθας, ii. 55 (note). The future εἰδήσει (no present εἰδέω) is used at v. 78.

From οἶμαι: ὠίσμην, viii. 16: cf. δίσθην, ἀνώϊστος.

(ix) *Adverbs.*

αὔτις, i. 73.

δωρεήν, ii. 19 = 'for nothing,' Lat. *gratis*.

ἐνταῦθα, iii. 33; the Ionic form, ἐνθαῦτα, is not found.

οὕτως: before vowels οὕτως is as a rule used by Herodas, before consonants οὕτω: for iv. 71 see p. lxxx.

πάλιν, v. 47. But πάλι, ii. 52 (v. note).

τὰ νῦν, ii. 100; v. 16. τὸ καλόν=καλῶς, i. 54 (note). For iv. 51, where some read τῶν=τὸ αὐτὸς τοι αὐτῶν, v. note *ad loc.*

ὧδε: local in meaning; = *hic*, ii. 98; = *huc*, i. 49; iv. 42. Note also ἀστράβδα, iii. 64; χαλκίνδα, iii. 6.

(x) Prepositions.

ἐς at iii. 96; εἰς at i. 23, vii. 55, are protected by the metre. In the MS. ἐς is three times as frequent as εἰς.

μέχρις, iii. 43; μέχρι, viii. 1; cf. ἄχρις, i. 14. Herodas prefers the forms in -ς.

οὐνεκεν: ὧν οὐνεκεν, i. 84.

σύν. This and not ξύν is the form used by Herodas.

Compound prepositions: ἐκ δεξιῆς, iv. 20; σύνεγγυς, i. 48.

(xi) Conjunctions.

ἄχρις (ἄχρι), μέχρις (μέχρι), v. on iii. 4.

ὅτῃμος, with subj., iii. 55 (note).

οὐνεκεν, ii. 21; cf. ὁτεύνεκα=(1) because, (2) that.

(xii) Interjections.

ᾶ, vii. 111.

ἦν, i. 4 (ἦν ἰδού).

μᾶ, i. 85 (note).

τάλῃς, iii. 35 (note).

τῆ, i. 82 (note).

(xiii) Particles.

The use of the particles in Herodas does not differ much from the normal Attic use. Subjoined is an alphabetical list of the more noteworthy cases.

ἀλλ' οὖν γε, vi. 91.

γάρ, expressing agreement with the previous speaker, iv. 86; εἴη... (Κοκ.) εἴη γάρ.

γὰρ οὖν, 'for to be sure,' vii. 128.

γε μὴν, iii. 11.

γοῦν, iv. 32.

δῆ, ἄκουσον δῆ, i. 48; cf. iii. 30, 36; iv. 59.

δήκον (=δήπου), iii. 91; v. 24.

δήκουθεν (=δήπουθεν), ii. 2.

ἦρα, iv. 21; v. 14. Ionic used both ἦρα and ἄρα. The particle is employed (1) in interrogations, (2) to give emphasis.

καί=καίτοι, iii. 35. In κῆν μὴ, iii. 17, καί seems superfluous (v. note).

μά, i. 32, 68.

μοῦνον=πλήν, ii. 89.

ναί, i. 86; [Prooim.] 1; cf. νή, ii. 81 (νὴ Δία).

ναὶ μά, vii. 99.

οἶν, i. 36, 37; iv. 81, &c.: cf. γοῦν. There is at vii. 70 one example of ὧν, which occurs in Herodotos frequently.

οὐχί. We find no trace of οὐκί, which predominates in Herodotos.

B. SYNTAX¹.

1. The Article.

(a) With the pronouns οὗτος, ὅδε, κείνος, &c., the article is added: thus τὴν θύρην ταύτην, i. 12; τούτων τῶν λόγων, i. 78. Hence at vii. 65 κείνο | ἀπεμπολῇ(ν τὸ) ζεύγος is the right reading, not ἀπεμπολῇ(σαι) ζεύγος. Cf., however, on i. 61.

(b) In two passages Herodas employs a periphrasis consisting of the article and a neuter adjective; τὰ λευκὰ τῶν τριχῶν, i. 67; τὸ μβλὸν τῆς ζοῆς, iii. 52. These are, however, not quite identical with αἱ λευκαὶ τρίχες, τὴν ἀμβλείαν ζοήν, v. note on i. 67.

This use is found in Attic, especially in the poets. Meister compares ἀβρὰ παρηίδος=ἀβρὰν παρηίδα, Eur. *Phoin.* 1486.

(c) At i. 30 we have ὁ βασιλεὺς χρηστὸς apparently for ὁ χρ. β. (v. note *ad loc.*).

2. The Noun: Cases.

(a) Genitive.

(i) Gen. of time within which: νυκτός, i. 58; ἡμέρων πέντε, v. 60.

(ii) Gen. of place from which a person comes: ἡ Χίου τις ἦ ῥυθρέων ἦκει, vi. 58.

(iii) Partitive Gen.: συμφορῆς . . . ἐπὶ μέζον, iii. 7; τῆς ὑγίης λῶ, iv. 94.

(iv) Gen. of price: τρί' ἡμαιθα . . . ἐκάστου τοῦ πλατύσματος τίνω, iii. 46; ὅκως τὸν αὐτῆς μὴ τετρωβόλου κόψη, vi. 84 (v. *ad loc.*). Akin to this is the gen. of value, χλαῖναν τριῶν μνέων, ii. 22.

(v) Gen. with ἐστί, meaning 'it is the part of,' 'the characteristic of': γυναικός ἐστι κρηγύης φέρειν πάντα, vi. 39.

(vi) Gen. of the part of the body by which something is held: ποδὸς κρέμαιο, iv. 78.

¹ Cf. Valmaggì, *De Casuum Syntaxi apud Herondam* (*Riv. d. filol.*, 1898, pp. 37-54).

- (vii) Gen. with verbs: μεδεῖς Τρίκκης, iv. 1; ψαῦσαι ποδίσκων, vii. 94 (probably also at iv. 4: for v. 75 v. *ad loc.*); πείσθητί μεν, i. 66 (note); πέπληθε δαψιλέων . . . ἔργων, vii. 84.
- (viii) Gen. of material: νενημένην χοῖρον πολλῆς φορίνης, iv. 16.
- (ix) Gen. of cause: ὕλεως εἶη . . . ὁ Παιών . . . καλῶν ἔργων, iv. 26.
- (x) With the interjection μᾶ (cf. the gen. with φεῦ, &c.): μᾶ καλῶν . . . ἀγαλμάτων, iv. 20. This may come under Gen. of cause.
- (xi) Gen. with verbs of entreating: τῶν σε γουνάτων δεῦμαι, v. 19.
- (δ) *Dative.*
- (i) Dat. Incommodi: οἷχέθ' ἡμιν ἡ ἀλεωρῇ τῆς πόλιος, ii. 25. There is a kind of Dat. Commodi at ii. 93, τῷ πορνοβοσκῷ = ὑπὲρ τοῦ πορνοβοσκοῦ.
- (ii) Dat. Ethicus: κάλει μοι αὐτόν, v. 9, etc. Cf. Dat. of Possession, ὦ τέκνον μοι, i. 61.
- (iii) Dat. of accompanying circumstances = Comitative Instrumental: ὑγιῇ πολλῇ ἔλθοιμεν, iv. 86.
- (iv) Dat. = Locative: (α) without preposition, Πιάση, i. 53; καθόδῳ τῆς Μίσσης, i. 56; οἰκίης ἔδρῃ, iv. 92; ἱροῖσιν, iv. 94. (β) with a preposition, ἐν Πυθοῖ, i. 51; ἐν Σάμῳ, ii. 73.
- (v) Dat. of participle (in giving directions): τὴν πλατείαν ἐκβάαντι, vi. 53.
- (vi) Dat. with verbs: ἐπιβρύχειν, vi. 13. At v. 43 (v. note) ἡγείσθαι probably takes an accus.
- (c) *Accusative.*
- (i) Of time how long: κόσον . . . χηραίνεις | χρόνον; i. 21; cf. also i. 39; vi. 7, &c.
- (ii) Of the part affected: καρδίην ἀνοιστρηθείς, i. 57.
- (iii) Neuter Accus. with verbs: ἡ Κῶς . . . κόσον δραίνει, ii. 95; κῆν τὰ Ναννάκου κλαύσω, iii. 10; θερμὰ πηδῶσαι, iv. 61; cf. iii. 36; iv. 44, 69, &c.
- (iv) Accus. with verbs: πλεῖ τὴν θάλασσαν, ii. 21; τῷμματ' ἐξεκύμνη, vi. 68; προφάσεις . . . ἔλκει, v. 5; βλέπουσιν ἡμέρην, iv. 68; νικέων ἄθλα, i. 51; Μάρωνα γραμματίζοντος, iii. 24. ὁμνυμι and μαρτύρομαι take as usual the accusative of the deity by whom the oath is taken: ὁμνυμι . . . τὰς φίλας Μούσας, iii. 83; μαρτύρομαι . . . τὸν θεὸν τοῦτον, iv. 48; ἐκπαιδεύω takes an accus. of the person, and an infin. = accus. of the thing: χολὴν δ' αἰεῖδεν χῶλ' ἂν ἐξεπαίδευσα, i. 71.
- (v) The Accus. of the road traversed, with ἄγειν: ἄγε . . . τὴν ἰθείαν, v. 53.
- (vi) The Accus. of the deity by whom an oath is taken: (1) abso-

lutely; οὐ, τὴν τύραννον, v. 77; (2) with ναί, ναὶ μά, μά; v. above p. lxxi.

3. The Adjective.

The proleptic use of the adjective is found at ii. 70 ὥς λεία ταῦτ' ἔτιλλε (= ὥστε λεία γενέσθαι).

The predicative use is found at iv. 95 ἄμ' ἀρτίης τῆς μοίρης.

In one passage the adjective has the force of an adverb: τριταῖος οὐκ οἶδεν, iii. 37.

4. The Pronoun.

There are a few cases of attraction of the relative into the case of the antecedent: as ὧν λέγω = τούτων ἃ λέγω, iv. 43; τῶν σὺ μὴ θέλῃς, v. 28.

At iv. 12 ὅστις is used for ὅς: τοῦ ἀλέκτορος . . . ὄντινα . . . θύω. Cf. vi. 36 εἴ' οὐκ ἂν ὅστις λεπρός ἐστι προσδώσω. So in Herodotos often.

5. The Verb.

(a) Concord.

(i) The verb is found in the sing., after two or more subjects, at ii. 95 ἡ Κῶς καὶ Μέροψ κόσον δραίνει, and iv. 6 Πανάκη τε κῆπιώ τε κίησὼ χαίροι.

(ii) The verb is found in the plur. with a subject in the neuter plural, οὐ τὰ ἑρία σε τρύχουσιν, viii. 11.

(b) Tenses.

(i) Present. Regular.

(ii) Imperfect. ἔτικτε, iv. 3 (note). ἐποίει (as used by artists) is found at iv. 22 (v. note). ἔδει occurs at vi. 79, and χρῆν at ii. 28.

(iii) Future. The chief peculiarity is the use of ἐρεῖς = εἴποις ἄν, v. note on iv. 28; cf. also γνώσῃ, vi. 61; δόξει, v. 56. On ἂν with the fut. προσδώσω, v. on vi. 36.

(iv) Aorist, used of an action just taking place, ἐπεμνήσθην = 'I bethink me,' v. 53; cf. vi. 42.

Note also τί . . . οὐκ . . . ἐξεδίφησας; 'why don't you tell?' = 'tell at once,' vii. 77 (note).

For the aorist a periphrasis consisting of εἰμι and the aor. participle with the article is sometimes used: τίς ἐστιν ὁ στήσας, iv. 22; cf. vi. 18.

(v) Perfect. This is often equivalent to the present: cf. κεκαύχεται, i. 33; ἔσχηκας (= ἔχεις), iii. 84 (= v. 8); ᾤκηκας (= οἰκεῖς), iv. 2. Cf. also iv. 36, 43; vi. 54; vii. 84. At ii. 37 οἴχωκεν is used in narrative, in the midst of a number of aorists: cf. ii. 62 sqq.

(c) *Moods.*

(i) Indicative. Regular.

(ii) Subjunctive. Certain conjunctions take the subjunctive without *άν*, as *μέχρις ού έπγ*, ii. 43 (v. note on iii. 4); *ότῆμος . . . άγυνήτε*, iii. 55.(iii) Optative. This is used without *άν* in some passages: *ούδείς σ' έπαινέσειεν*, iii. 75 (v. note *ad loc.*); v. 76. The usage is Alexandrine. For the optative with *άν* cf. *ούκ άν λήξειε*, iii. 11; *ούδέν άν . . . ποιήσαις*, vi. 3, &c. *ώς* with the opt. occurs in a wish: *ώς μή καλώς γένοιτο τῇ ήμέρῃ*, v. 22; cf. note *ad loc.*In two passages the opt. is used by a kind of compendium: *εί τελοῖεν αἶδε* (= *εί θέλεις τελεῖν τάσδε*), iii. 57, v. note, and *εί . . . ζώην* (= *εί θέλεις έμὲ ζώειν*), iii. 79.The opt. of indefinite frequency is found once: *άλλ' ᾧ έπὶ νοῦν γένοιτο . . . ψαύειν*, iv. 75.On *ώς άν αἰσθοισθε* (vii. 62) v. *ad loc.*

(iv) Imperative.

In prohibitions *μή* is found with—the present imper. at i. 17; v. 7, &c. *μή δέισθω*, 3rd person present imper., is found iv. 38.

the aorist subj. at iii. 86; v. 13, &c.

At iii. 73 *μή* is not to be taken directly with *λώβησαι*. We must supply *λωβήσῃ*: *μή τῷ με δριμεῖ λωβήσῃ, τῷ έτέρῳ δὲ λώβησαι*.

For the imperative various substitutes are used:

(a) *ὅκως* with the future: *ὅκως έρεῖς*, v. 48.(b) *οὐ* with the future interrogative: *οὐ ταχέως . . . άρείτε*; iii. 60.(c) The infinitive: *τῖναιν*, ii. 54, *φέρειν*, iii. 80 (v. note *ad loc.*), *ράψαι*, vii. 89 (but see note).(d) *δεῦτε* is a quasi-imperative at iv. 11; vii. 70.(e) The 2nd person of the future in an interrogative sentence: *δώσεις τι . . . ῥάκος*; v. 44.(v) Infinitive. This is used absolutely once: *ἡ άνωθ' ἡ κάτω βλέπειν*, vii. 80 (v. note). For infin. = imperative v. above (iv).For the aorist infin. with *μέλλω* v. on iii. 78.The infin. sometimes denotes purpose: *καλύψαι* = 'in order to cover,' v. 45.The infin. is twice used with *δίδωμι*: *δὸς πιεῖν*, i. 81; *δοῦσα χρήσασθαι*, vi. 78; cf. ii. 20.

(vi) Participle.

(a) *άγγέλλω* (cf. Goodwin, *Gr. Gr.* § 1588) takes a participle after it at i. 6, *άγγελον . . . παροῦσάν με*. For *οἶδα*, cf. v. 77, *ούκ οἶδεν | άνθρωπος ὧν*.(b) *εῦρίσκω* and *λανθάνω* also have participles: *οὐ τὰ νῦν εὔσαν μῶραν Βίτινναν, ὡς δοκεῖς, έθ' εὔρήσεις*, v. 16, and *τὸ γῆρας μή λάθῃ σε προσβλέψαν*, i. 63.(c) *λαβῶν* is found several times, giving a certain liveliness to the passage where it occurs: see ii. 37, 83, 89; cf. also *ιοῦσα . . . βῶσον*, iv. 41.

(vii) Voice.

Middle. The middle is several times used where we should expect the active: cf. iii. 54; vi. 41. This use is common in Alexandrian Greek: Theokr. has *σκοπιάζεται* (iii. 26), *ποτελέξατο* (i. 92), *ετινάξατο* (xxii. 185).Passive. At iv. 54 the passive *ώθειται* is used impersonally.

6. The Negatives.

(i) The use of *οὐ* and *μή*.The use of *οὐ* is regular; at v. 77, however, the verb has to be supplied, as *οὐ* stands alone: *οὐ, τὴν τύραννον*.There are three passages where the use of *μή* is peculiar: iii. 67 (*κινεῦντα μηδὲ κάρφος*), vi. 31 (*δωρεῖται | καὶ ταῖσι μή δεῖ*), and vi. 34 (*τῇ μή . . . μέζον ἢ γυνὴ γρύξω*), v. notes *ad locc.*(ii) The use of *οὐ μή*.This is found twice: at i. 20 *άλλ' οὐ τοῦτο μή σε θερμήνῃ* (v. note), and vi. 24 *ούδεις μή ακούσῃ*.

7. Prepositions.

The following is a conspectus of the use of the prepositions in Herodas:—

(i) *Prepositions governing the genitive only*: *άντί, από, έκ, πρό*.(a) *άντί*: once only, *άνθ' ήμέων*, vi. 32.(b) *άπό*: once only, *άπό σαντῆς*, vi. 4; but cf. viii. 16.(c) *έκ, έξ*, 'from,' of place: *έξ άγροικίης*, i. 2; *έκ Τρίκκης*, ii. 97; *έκ τῆς οἰκίης*, v. 74; cf. i. 54; vi. 24: of time only in *έξ οὐ*, i. 11, 23; *έξ ὅτεν*, iv. 40.Of material from which: *έκ ποίου πηλοῦ πεφύρηται*, ii. 28.In the sense of 'after': *έξ έορτῆς*, v. 85.With verbs: *επακούω* (*έξ άλλης . . . οὐκ άν . . . επήκουσα*, i. 69); *δέω* (*έκ τοῦ τραχήλου δῆσον*, vii. 9).Adverbial phrases: *έκ δίκης* (= *δικαίως*), iv. 77; *έκ βίης*, v. 58. So perhaps *έκ καινῆς*, i. 25, unless this is to be compared with *έκ τετρημένης*, iii. 33, where a substantive is to be supplied.(d) *πρό*: twice, *πρό τῆς χαμένης τοῦ ἐπὶ τοῖχον έρμῖνος*, iii. 16 (where it goes with *έρμῖνος*), and *πρό τῶν ποδῶν*, iv. 32.

(ii) *Prepositions governing the dative only*: ἐν, σύν.

(a) ἐν: this is very common in the sense 'rest in.' Cf. i. 13, 27, 52; ii. 23, 57, 58, 62, 73, 90; iii. 20, 52; iv. 24, 51, 62, 78; v. 15, 79, 83; vi. 5, 102.

In composition: ἐγγεῶν with ἐς and accus., i. 77; ἐγκόπτειν with ἐς and accus., v. 33, but with dat., v. 34. ἐμβλέπειν with accus. of person, vi. 44, with ἐς and neuter adj., iv. 80. ἐνεύχεσθαι with dat. of person, vi. 47.

(b) σύν: twice, each time in formal expressions; σύν ἀνδράσιν καὶ παισὶ, iv. 88; σύν Τύχῃ, vii. 88.

(iii) *Preposition governing the accusative only*: εἰς.

'To' or 'into,' of place: εἰς Φασηλίδαν, ii. 59; εἰς τὴν χεῖρα, ii. 82, iii. 70; εἰς μέλι, iii. 93; cf. also iii. 95; iv. 28, 34, 38, 44, 90; v. 32, 71; vii. 66, 75; viii. 7. At i. 73 εἰς με seems correct, but some scholars would prefer εἰς μεν, sc. τὸν οἶκον. At iii. 78, εἰς μεν φορῆσαι, we must supply τὸ νῶτον: cf. v. 33.

'For the purpose of': εἰς βάσανον αἰτεῖν, ii. 88.

'With respect to,' after an adjective: ἄθικτος εἰς Κυθηρίην, i. 55; ἀληθινὰ . . . εἰς πάντα . . . γράμματα, iv. 73.

'Against': εἰς τὰ δοῦλα σώματα σπεύδῃ, ii. 87.

'On,' with reference to a date in the future: εἰς πέμπτῃν, v. 80.

With verbs: εἰς λῶν ἐμβλέποντα, iv. 80; ἐγγεῶν . . . εἰς Μάνδριν, i. 77.

(iv) *Prepositions governing genitive and accusative*: διὰ, κατά, ὑπέρ.

(a) διὰ: once, with gen. = 'through,' of motion; δι' ἀγορῆς, v. 46.

(b) κατά:

With gen., κατ' ὄμου, iii. 3. On κατὰ μνός (v. 68) v. note.

With accus., καθ' ὕλην, iii. 51; κατ' οἰκίην, vii. 125 (also probably vi. 63).

Compounds of κατὰ take the gen. at i. 17 (καταψεύδεσθαι), i. 59 (κατακλαίειν).

(c) ὑπέρ: once, ὑπέρ σευ, v. 21.

(v) *Prepositions governing genitive, dative, and accusative*: ἐπί, μετά, παρά, πρὸς.

(a) ἐπί:

With gen., ἐπ' ἀγκύρης, i. 41; ἐπὶ χειλέων, iii. 4; ἐπ' ὄμου, iii. 61; cf. vi. 37; vii. 72.

With dat., ἐφ' ὅτῳ σεμνύνεσθε, ii. 26; ἐπὶ παντί, iii. 21; ἐπὶ βυβλίῳ, iii. 90; ἐπ' ἱροῖς, iv. 83.

With accus., ἐφ' ἡμέρην, i. 58; ἐπὶ μέζον, iii. 8; iv. 54.

(b) μετά: once, μεθ' ἧς ἀλυνδεῖ, v. 30.

(c) παρά:

With gen., παρ' ἡμέων, i. 2.

With dat., παρ' Ἀντιδώρῳ, v. 61.

With accus., παρὰ τὰ Μικκάλῃς, v. 52; παρ' ἡμέας, i. 9 (al. πρὸς).

(d) πρὸς:

With gen., πέπονθα πρὸς Θάλητος, ii. 62 ('at the hands of'), πρὸς τῶν Μουσέων ('by,' in adjurations), cf. iv. 30.

With dat., πρὸς οἱ ('close to'), iv. 60. At iii. 85 σοι is not governed by πρὸς, but by προσβαλέω.

With accus., 'to,' 'towards,' i. 9, 12, 34, 41; ii. 33, 35, 85; iii. 64; v. 29; vi. 85; vii. 35, 88, 123; 'on,' πρὸς ἵχνος ἠκόνῃσε τὴν σμίλιν, vii. 119; 'in the face of,' πρὸς τὰδε, vii. 92.

(vi) *The cases taken by the other prepositions used by Herodas are:*

ἄμα with gen., ἄμ' ἀρτίης . . . τῆς μοίρης, iv. 95 (v. note).

ἄχρις with gen., ἄχρις ἰγνύων, i. 14.

ἐγγὺς with gen., ἐγγὺς τῆς συνοικίης, vi. 52.

ἐκ δεξιῆς with gen., ἐκ δεξιῆς . . . τῆς Ὑγιείης, iv. 19.

ἐκῆτι with gen., ἐκῆτ' ἀλκῆς, ii. 77.

ἐνεκεν with gen., in οὐνεκεν for οὐ ἐνεκεν, vi. 15; cf. ὁθούνεκα (ὁτεύνεκα) for ὅτου ἐνεκα, vii. 45.

μέχρι with gen., μέχρι τέο, viii. 1.

οὐνεκεν with gen., ὦν οὐνεκεν, i. 84.

σύνεγγυς with dat., σύνεγγυς ἡμῖν (corrected from ἡμῶν), i. 48.

ὑπερθε with gen., τοῦ τέγευς ὑπερθε, iii. 40 (after its case).

χάριν with gen., τεῷ χάριν, ii. 98.

8. *The Adverb ἄν, and Conjunctions.*

(i) ἄν.

(a) With the relative pronoun and relative adverbs: ὅσ' ἄν χρήξῃς, i. 31; ὅσ' ἄν σὺ λέξῃς, vi. 25; οἱ σ' ἄν οὗτος ἡγήται, v. 43 (if this is the true reading).

(b) With ἐστέ: ἐστ' ἄν ἐνπνέῃ Γυλλίς, i. 90 ('so long as'); ἐστ' ἄν . . . πεισθῇτε, vii. 52 ('until').

(c) In conditional sentences we find ἄν with the optative or with the indicative, according as the condition is regarded as possible or impossible of fulfilment. For ἄν with the optative cf. ii. 78; iii. 11; vi. 3, 51, 61; vii. 82. For ἄν with tenses of the indicative cf. i. 70; ii. 72, 91; iv. 70; vi. 11, where we have the aorist; and vii. 120, where we have the imperfect. At iv. 15 τάχ' ἄν is found with the imperfect indic.

(d) For ἄν with the fut. indic. v. on vi. 36.

(e) ἄν is repeated at vii. 120—I οὐκ ἄν . . . ἐκέτ' ἄν.

- (f) For the omission of *άν* with the optative cf. above, 5 (c), (iii).
 (ii) *ήν*, *ἐπὶν* (*ἐπεάν*).
ήν is found at i. 42; ii. 50 sqq., 59, 87; iii. 23, 36, 85; iv. 29, 59, 63; v. 12, 50; vi. 5, 38; vii. 70, 75, 124.
ἐάν occurs in the MS. at v. 43, but see note.
κῆν = *καὶ ήν* is found at iii. 10, 91; vi. 102; vii. 102.
 At iii. 17 *κῆν* apparently = *ήν*.
ἐπὶν occurs at ii. 46; iii. 45; v. 27; vi. 61: *ἐπεάν* at iii. 30, 43; v. 84.
 (iii) *ὥς*, *ὥς άν*, *ὅκως*, *ὅκως άν*.
 (a) *ὥς* occurs with subj. once, at v. 46 *ὥς μὴ . . . θεωρήται*.
 (b) *ὥς άν* occurs once, at vii. 62 *ὥς άν αἰσθοισθε*.
 (c) *ὅκως* is found with the subjunctive at iii. 96 *ὅκως . . . βλέπωσι*, vi. 84 *ὅκως . . . μὴ . . . κόψη*, vii. 128 *ὅκως λάβης*: with the fut. indic. at v. 48 *ὅκως ἐρεῖς*, vii. 90 *ὅκως . . . μὴ . . . διοίσουσι*.
 (d) *ὅκως άν* occurs once, at ii. 60 *ὅκως άν μὴ . . . τρύχω*. It belongs to the formal language of the law, and is common in documents of state: Meisterhans.
 (iv) *μέχρι*, *μέχρις*, *μέχρις οὔ*, *ἄχρι*, *ἄχρις* (v. note on iii. 4), and *ὀτῆμος*, iii. 55, take the subj. without *άν*.
 (v) *πρίν*.
 This occurs twice, in each case with the aor. infin.: *πρίν . . . βῆξαι*, iii. 70; *πρίν μακρὴν | αὐτοὺς γενέσθαι*, v. 54 (MS. *αὐτός*).
πρόσθεν ή is found at vi. 29 *πρόσθεν ή αὐτὴ χρῆσασθαι*.
 9. It is a feature of Herodas' style that words necessary for the sense are often omitted. Cf. *τί σὺ θεὸς πρὸς ἀνθρώπους*; i. 9 (*sc. ἡλθε*): *Εὐθείης κοῦ μοι*; iii. 59, and the notes on i. 3; iii. 33, 81; iv. 14, 31; v. 59; vi. 24.
 10. The order of words is sometimes peculiar; thus, at vii. 66 *μέζον* is within a clause to which it does not syntactically belong. Other examples will be found at ii. 45 (*φησὶ . . . τὸ τοῦ λόγου δὴ τοῦτο*); iii. 16, 19–21, 65. At iii. 71 (cf. v. 19) the order *πρὸς σε τῶν Μουσέων* is very early, probably dating from the Indo-European *Ursprache*. On *ὁ βασιλεὺς χρηστός* (i. 30) v. note *ad loc*.

3. THE METRE.

It has been said above that Herodas treats the scazon, which he adopted from Hipponax¹, in a manner peculiar to himself. He

¹ On Hipponax and his use of the scazon v. Crusius, *de Babrii Aetate*, p. 172. In Herodas' own time the scazon was used by Phoinix, Asklepiades, Kallimachos, Theokritos, Apollonios, and Nikias. Rhinthon used it occasionally, but as it seems, only in jest (Susemihl, i. 230, n. 89, and 240, n. 27).

fashions the first 5 feet of that metre more on the lines of the senarius of Attic tragedy. The number of resolved feet is small, and a special reason for their employment can almost always be assigned.

Again, as compared with Babrius, Herodas is not so rigidly bound by certain rules as that writer, whom Crusius assigns to the age of Augustus. For instance, Babrius almost invariably makes the last syllable in each scazon long. The earliest writers of scazons did not recognize any such rule. Thus Hipponax, out of about 120 verses, has nearly 40 of which the last syllable is short; Ananios out of 14 has 6 such verses, Aischrion out of 15 has 7. Herodas shows a tendency to end the line with a long syllable as compared with his contemporary Kallimachos. Babrius hardens this tendency into a formal rule.

Thus Herodas is midway between the freedom of the early writers and the rigidity of Babrius. The following account of his practice is in the main based on Witkowski¹, who has examined the Mimes with considerable care from the point of view of metre.

I. The penultimate and final syllables of the line.

The accent is much more frequently on the penultimate than on the last syllable². Out of 674 verses whose termination is beyond doubt, about 470, i.e. 70 per cent., end in paroxytona or properispomena. In 10 per cent. the accent falls on the last syllable of the verse, in 13 per cent. it is on the ante-penultimate.

In Babrius the accent falls invariably on the penultimate. Here again Babrius carries further a tendency already visible in Herodas³.

The penultimate in Herodas is generally a vowel long by nature (in 74 per cent. of the cases). In the remaining 26 per cent. the vowel is long by position. In regard to this latter case two points may be noticed:—

(a) There are very few instances of the two consonants being divided between two words, one at the end and the other at the beginning of a word; in three out of the four cases quoted (i. 6, 48; vii. 35, 88) the second word is an enclitic: thus *παροῦσάν με* (i. 6).

¹ *Analecta Graeco-Latina*, pp. 1–13, Cracow, 1893.

² It is not intended to suggest that the *ictus* fell upon the penultimate. On that totally different question see Crusius, *Philol.* l. p. 446, li. pp. 214 sqq., and Ludwig, *Berl. phil. Woch.*, 1892, c. 642–3 (who disposes of the inference drawn by Crusius from iv. 62).

³ Th. Reinach (*Rev. des Ét. grecq.*, iv. 217) strangely says that there is no trace in Herodas of the law of accentuation in Babrius; see on the practice of Babrius the excellent study of Crusius, *de Babrii Aetate* (*Leipz. Stud. zur class. Philol.*, ii. 2, 1879).

(b) The 'positio debilis,' i.e. the lengthening of a vowel before mute + liquid, is avoided, only seven examples being found (e.g. *πικρή*, iii. 9). This fact is in favour of *πύραστρον* as against *πύραγρον* at iv. 62. The last foot is usually a dissyllabic word; the proportion of dissyllabic to polysyllabic words at the end of the verse is about 2:1. In Mime i polysyllabic words are relatively more frequent, the proportion of dissyllables to polysyllables being roughly 5:4. Next after dissyllables we find trisyllables most frequently. There are 123 trisyllables, as against ninety-seven words of a greater number of syllables than three, at the end of the verse.

At the end of the line monosyllables are very rarely admitted. Out of about 670 verses only thirteen end in a monosyllable. Among these the most frequent case is that of an enclitic ending the line (*μοι, σοι, με, σε*); occasionally the last two syllables are the article with its substantive (i. 54 *ἐκ τῆς γῆς*). A somewhat freer use is found at i. 48 (*ἄκουσον δῆ*) and ii. 65 (*δεῦρο Μυρτάλη καὶ σύ*).

II. Resolved Feet.

Herodas uses trisyllabic feet sparingly. We find examples of anapaests, tribrachs, and dactyls.

(a) *The Anapaest*. In all there are eleven instances of this foot, i.e. about one in every seventy verses. It occurs usually in the first foot, once in the fourth and once in the fifth. About one-half of the instances occur in proper names. There is no instance in Mimes i-iii.

In the first foot the tragic poets admit the anapaest only in those trisyllabic words which are scanned $\cup\cup-$, or in polysyllabic words the first three syllables of which are so scanned. Herodas usually follows this rule in his Mimes; thus in the first foot we have *Πανάκη* (iv. 6), *δέδεται* (v. 31), also *Υγεία* (iv. 5), *παράδειγμα* (v. 13). Sometimes there is a caesura within the anapaest, as at vi. 72 *ἔρι' οὐχ ἱμάντες*.

In the 2nd, 3rd, 4th, and 5th feet the tragic poets usually avoid the anapaest, except in proper names. Herodas has an anapaest of this kind in the fifth foot at ii. 82, iv. 72. For iv. 86, 95, v. note *ad loc.* At vi. 55 the fourth foot is composed of the first three syllables of *μακαρίτης*, which is a sort of title, and is of the nature of a proper name. At ii. 31 *πόλιος* in the fourth foot is to be scanned by synizesis as *πολιος*. At iv. 71 the manuscript reading gives an anapaest in the second foot. Probably we should read *οὐτω πλοξοῖ*.

(b) *Tribrach*. This is admitted in the first four feet, but not in the fifth or sixth. The favourite position is the second foot (seventeen times out of twenty-six).

In the first foot, the tribrach is a trisyllabic word or the first three syllables of a quadrisyllabic word: ii. 68 *πατέρας, ἀδελφούς* v. 64 *δεδεμένον οὕτως*. Sometimes, however, the arsis is separated from the thesis, which consists of the article: thus vi. 52 *ὁ δ' ἔτερος ἐγγύς*.

In the second foot:

(i) With no caesura. The tribrach is then either the beginning of a quadrisyllable (*θείαι, φιλόσοφοι*, i. 29) or the middle of a quinquesyllable (*τὴν αὐτονομίην*, ii. 27). In one case it is the end of a quinquesyllable (*ἀκροσφύρια*, vii. 60).

(ii) With caesura. The tribrach has for thesis the last syllable of a trisyllabic word (*γυναικα' προφάσεις*, v. 5) or else a monosyllable (*ὥς μὴ δι' ἀγορῆς*, v. 46). Sometimes the three syllables of the tribrach are all in separate words (*τρίβουσα τὸν ὄνον*, vi. 83), while once the caesura is after the second syllable instead of the first (*οὐτω κατὰ μνός*, v. 68). But *τὸν ὄνον* and *κατὰ μνός* really form one word each.

In the third foot:

(i) With no caesura. *Σικυώνι' Ἀμβρακίδια*, vii. 57.

(ii) With caesura. The thesis is the last syllable of a word of two or three syllables (*μουσῆιον, οἶνος, ἀγαθά*, i. 31; *αὐτῷ φιλεῖσα, τὸ φαλακρὸν καταψῶσα*, vi. 76).

In the fourth foot:

The thesis is the last syllable of a trisyllabic word (*θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός*, i. 30).

(c) *The Dactyl*.

There are twenty-nine instances of the dactyl in Herodas: fifteen in the first foot, fourteen in the third.

In the first foot:

(i) With no caesura. Arsis and thesis together make up a trisyllable (*ἀστέρας ἐνεγκεῖν*, i. 33) or the beginning of a quadrisyllable (*δαισόμεθα*, iv. 93).

(ii) With caesura. The thesis is a monosyllable (article or preposition), the arsis either a dissyllable or the beginning of a trisyllable: thus *τὸν νόμον ἀνειπε*, ii. 42; *τῆς πόλιος*, ii. 26. Sometimes the three syllables of the dactyl are in separate words (*ἀλλ' ὁ κέραμος*, iii. 44) or the caesura may come after \cup , as *οὐτε νόμον* (ii. 40).

In the third foot:

(i) With no caesura. *ἀκροσφύρια, καρκίνια*, vii. 60.

(ii) With caesura. The thesis is a monosyllable or the end of a word of two or three syllables: the arsis is a dissyllable or the beginning of a trisyllable: *ἐκ δεξιῆς τὸν πίνακα*, iv. 19; *πλοῦτος παλαίστρη δύναμις*, i. 28; *βάδιζε καὶ μὴ παρά, κ.τ.λ.*, v. 52. Sometimes the three

syllables of the dactyl belong to separate words: αἱ δορκαλίδες δὲ λιπαρώτεραι, iii. 19.

With regard to resolved feet in general, Herodas does not allow more than two in the same verse. In each case where two resolved feet are found in the same line there is a long enumeration. Thus at vii. 57, 60, 61 in Kerdon's list of shoes we have three out of the four examples. The remaining example is at i. 30, where the wealth of Egypt is described at length.

Where there is a resolved foot in the first half of the line, there is usually a caesura in the third foot (*semiquinaria*). Exceptions are due either to the presence of proper names (ἡρέσατο τὸν Παιήονα, iv. 81) or to some other special reason: thus at vii. 58, 60, 128 the names of shoes may have presented metrical difficulties.

III. The Spondee.

This is avoided in the second and fourth foot. At vi. 48 the MS. has ἔραψε in the second foot, but we should read ἔραψε. At iii. 71 μὴ μὴ ἰκετεύω, we must apparently take εὐ as short before ω.

In the fourth foot we have some apparent cases of the spondee. Thus at v. 32 ἄγ' αὐτὸν εἰς τὸ ζήτρειον: but Choiboskos tells us that there was a form with ι (ζήτριον), and he quotes this line as evidence. There is no difficulty, however, in assuming the εἰ to be short before a vowel. At vii. 102 κῆν τέσσαράς μοι δαρεικούς ὑπόσχηται the diphthong εἰ may have been shortened in so common a word as δαρεικός by popular pronunciation. At ii. 91, βέλτιον, the ι is short before ο, though usually long in the comparative.

In twenty-six cases there is a spondee in the fifth as well as in the sixth foot. Such a verse is called ἰσχιορρωγικός ('broken-backed,' i. e. an intensified σκίζων or 'limping' verse).

Before a final trisyllable with the quantities — — ∪ a short vowel is regular, but this rule is violated nine times (e. g. τὸν σίδηρον τρώγουσιν, iii. 76).

In the first and third feet the spondee is found much oftener than the iambus, in the proportion of 2 : 1 (in the first foot), 5 : 2 (in the third foot).

IV. Caesura.

The caesura in Herodas is as a rule in the third foot: about one verse in five, however, has the caesura in the fourth foot. This latter caesura is frequently preceded by a proper name. It is commonest in Mime iv; and in the sacristan's speech (iv. 79–85) every verse has the caesura in the fourth foot.

V. Enjambement.

The carrying on of the sense from one verse over part of the next is frequently used: cf. i. 23, 35, 62, 67, &c. Ἀντιλαβή, or the division of a verse between two or more speakers, is seen at i. 3 ff., 48, &c.

VI. Quantity of Vowels.

A final vowel may be lengthened before mute + liquid, as before πρ- (iii. 62; v. 76). In this the *choliambographi* follow Homer, not the Attic poets: cf. Hipp. fr. 78 ὀλίγα φρονέουσιν: Kallim. fr. 98 τὰ τράχηλα: fr. 86 ἐς τὸ πρὸ τείχευς ἱρόν.

The change of quantity in καλός (vii. 115) is common in Alexandrian writers, though the practice of varying the quantity dates from early times (Theognis). Cf. O. Schneider, *Callimachea*, i. 152 sqq.

CONSPECTUS OF THE MORE IMPORTANT LITERATURE
OF HERODAS

A. *Published before the discovery of the Papyrus* (cf. Susemihl, *Gesch. d. griech. Literatur in der Alexandrinerzeit*, i. 229, n. 88).

i. Editions of the Fragments.

- (a) Bergk, *P. L. G.* ii⁴, 509-512.
(b) Fiorillo, at the end of *Herodis Attici quae supersunt*, pp. 171-180. Leipzig, 1801.

- (c) Meineke in Lachmann's edition of Babrius, 148-152. Berlin, 1845.
(d) Schneidewin, *Delectus poes. Graec. eleg.* (poet. iamb. et melic.), 1839.

ii. Other Literature.

- (a) Bernhardt, *Gr. Litt.-gesch.*, ii³, 1, 549 f.
(b) Ten Brink, 'Herodis mimiambi,' *Philol.*, vi. (1851) 354-6.
(c) Hanssen, 'Quaestiuncula Pseudoanacreontica': *Comment. philol. in hon.* O. Ribbeck.

- (d) Schneidewin, 'Der Mimiambograph Herodas,' *Rhein. Mus.* (N. F.) v (1847), pp. 292-4.

B. *Published after the publication of the Papyrus* (cf. Crusius' ed. 2, and bibliographies in Ragon's ed., in the various volumes of the *Revue des Études grecques*, and in Bursian's *Jahresbericht* since 1891).

i. EDITIONS (for an estimate of the earlier editions see Palmer, *Hermathena*, viii. 238; Weil, *Journal des Savants*, 1893, 18-25).

- (a) Fr. Bücheler, *Rhein. Mus.* xlv. 4, 632 sqq. (Mime i).
" *Herodae Mimiambi*. Bonn, 1892.
(b) O. Crusius, *Philol.* l. (1891) 4, 713 sqq. (Mimes ii, iii).
" *Herodae Mimiambi: accedunt Phoenicis Coronistae, Mattii Mimiamborum fragmenta* (Teubner): ed. 1, 1892; ed. 2, 1894 (with valuable Introduction); ed. 3, 1900.

- (c) A. Gercke and O. Günther: *Woch. f. kl. Phil.*, 1891, 1320 sqq. (Mime iii).
(d) H. van Herwerden: *ΗΡΟΔΟΥ ΜΙΜΙΑΜΒΟΙ. Mnemosyne*, xx (1892), pp. 41 sqq. (text, critical and explanatory notes).

- (e) G. Kaibel, *Hermes*, xxvi. (1891) 4, 580 sqq. (Mimes iv and vi).
(f) F. G. Kenyon, *Classical Texts from Papyri in the British Museum*. London, 1891. The *Editio Princeps*.

- (g) R. Meister, 'Die Mimiamben des Herodas, herausgegeben und erklärt' (*Abhandlungen der königl. sächs. Gesells. der Wissensch., Philolog.-Hist. Klasse*, xiii). Leipzig, 1893.

- (h) Ragon, *Le Maître d'École, Le Sacrifice à Esculape* (Mimes iii and iv). Paris, 1898. This book contains a useful bibliography.

- (i) W. G. Rutherford, *Herondas: A first recension*. Ed. 1 and 2. London, 1891.

ii. TRANSLATIONS.

- (a) E. Boisacq (French tr. with Introd.). Paris, 1893.
(b) O. Crusius (German tr. in the style of H. v. Kleist's *Der zerbrochene Krug*, with Introd. and notes). Göttingen, 1893.
(c) G. Dalmeyda (French tr. with Introd.). Paris, 1893.
(d) S. Mekler (German tr. in the style and metre of Hans Sachs, and notes). Vienna, 1894.
(e) N. Moller (Danish tr. of i, ii, iii), *Nord. Tidsskrift for Filol.* i. 3, 113-123.

- (f) P. Quillard (French tr. with Introd. and notes). Paris, 1900 (2nd ed.).
(g) P. Ristelhuber (French tr. and Introd. based chiefly on Meister). Paris, 1893.
(h) Giovanni Setti (Italian tr. with Introd., notes, and illustrations from vases, &c.). Modena, 1893.

iii. HERODAS (The Mimes, their date, &c.).

- (a) Blümner, *Nord und Süd*, lix. 177, 350 sqq.
(b) O. Crusius, *Untersuchungen zu den Mimiamben des Herondas*. Leipzig, 1892.
(c) R. Ellis. *Epoch of Herodas*, *C. R.* v. (1891) 457.

- " *J. Ph.* xxiii. 19.
(d) W. Gurlitt, *Archäol.-epigr. Mittheil. aus Oesterr.* xv. 2, 169 sqq.
(e) W. G. Headlam, *Encyclopaedia Britannica* (ed. x, article 'Herodas').
(f) O. Immisch, 'Ein classischer Findling aus Aegypten,' *Blätter für lit. Unterhaltung*, 1892, 7, p. 97 sqq.

- (g) Kenyon, Introduction to *Classical Texts from Papyri in British Museum*.
(h) J. P. Mahaffy, *History of Greek Literature*, vol. i, ii. [195-8], 1895.

- " *Empire of the Ptolemies*, 1895.
" *History of Egypt: the Ptolemaic Dynasty*, 1899.

- (i) R. Meister (in his edition).
(k) S. Mekler, *Neues von den Allen*. Vienna, 1892.
(l) S. Olschewsky, *La Langue et la Métrique d'Hérodas*. Leyden, &c. 1897.
(m) E. Piccolomini, 'I carmi di Erodas recentemente scoperti,' *Nuova Antol.* xxvii, vol. 38, 706-730.

- (n) H. von Prott, *Rhein. Mus.* liii (1898), p. 466 sqq. (on *θεῶν ἀδελφῶν* and the date of Mime i).

- (o) Th. Reinach, *Rev. des Ét. grecq.* iv. 219 sqq.
(p) H. Weil, *Journal des Savants*, 1891, 655 sqq.

iv. KOS.

- (a) Dibbelt, *Quaestiones mythologicae Coae*. Greifswald, 1891.
(b) Collitz-Bechtel (Inscriptions), Band iii, Heft 4, Hälfte 2.
(c) R. Herzog, *Koische Forschungen und Funde*. Leipzig, 1899.
" *Arch. Anzeiger*, 1903 (1). On recent excavations in Kos.
(d) Paton-Hicks, *Inscriptions of Cos*. Oxford, 1891.
(e) Thraemer in Pauly-Wissowa, s. v. Asklepios.

v. HISTORY OF THE MIME.

- (a) J. A. Führ, *de Mimis Graecorum*. Göttingen, 1860.
(b) Hauler, 'Zur Geschichte des griech. Mimus' (*Verhandl. der 42. Versammlung der Philologen zu Wien*).
(c) C. Hertling, *Quaestiones mimicae*. Strassburg, 1899.
(d) W. Hörschelmann, *Der griech. Mimus*. Riga, 1892.

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- (a) Crusius, *Untersuchungen*, etc. Leipzig, 1892.
(b) J. Girard, *Revue des Deux Mondes*, 1893, i. p. 63.
(c) Legrand, *Étude sur Théocrite*, pp. 126 sqq. Paris, 1898.
(d) H. Weil, *Journal des Savants*, 1891, pp. 655 sqq.

vii. THE PAPYRUS. *Facsimile of Pap. cxxxv in the British Museum*. London, 1892. See also the specimens given (1) in the *Editio Princeps*, (2) in Kenyon's *Palaeography of Greek Papyri*, 1899, (3) in the present edition. F. Blass, *Göttinger gelehrte Anzeiger*, 1891, p. 728; 1892, pp. 230 sqq., 857 sqq. Crusius, Introduction to his 2nd ed.

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 (b) Meister, in his edition.
 (c) H. W. Smyth, *The Sounds and Inflections of the Greek Dialects*. *Ionian*. Oxford, 1894.
- GRAMMAR.
 (a) S. Olschewsky, *La langue et la métrique d'Hérodas*. 1897.
 (b) Valmaggi, 'De Casuum Syntaxi apud Herondam.' *Rivista di Filologia*, 1898, pp. 37-54.
- METRE.
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- ix. GENERAL (including emendations of the text).
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 „ Zu Herodas. *Sitzungsber. der Akad. d. Wissensch. zu Berlin*, 1892, i. 17 sqq.
 „ 'Zum sechsten und siebenten Gedichte des Herodas,' *ibid.* 387 sqq. (attempted restoration of the whole of vii).
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EXPLANATION OF SOME ABBREVIATIONS

- Berl. phil. Woch.* = *Berliner philologische Wochenschrift.*
C. R. = *Classical Review.*
G. G. A. = *Göttinger gelehrte Anzeiger.*
I. F. = *Indogermanische Forschungen.*
J. Ph. = *Journal of Philology.*
P.-H. = *Paton and Hicks, Inscriptions of Cos.*
Rev. des Ét. grecq. = *Revue des Études grecques.*
Rhein. Mus. = *Rheinisches Museum.*
Woch. f. kl. Phil. = *Wochenschrift für klassische Philologie.*
Herzog = *R. Herzog's Koische Forschungen und Funde.*
Susemihl = *F. Susemihl's Geschichte der griechischen Literatur in der Alexandrinerzeit.*
 In citations from tragedy *N.* = *Nauck.*
 In citations from comedy *M.* = *Meineke.*

Throughout the *apparatus criticus*:—

P = The papyrus.

A dot placed beneath a letter indicates that that letter is only partially legible.

CORRIGENDA

- Page 57, end of critical note on iv. 95, and of commentary on iv. 94 sq., for *Appendix read Excursus.*
 „ 102, lemma of note on ix. 13, for *γλήχωνα read γλήχ[ω].*
 „ 112, under τὸ τοῦ λόγου δὴ τοῦτο, for iv. 44 read ii. 44.

NAIRN'S *Herodas.*

I ΠΡΟΚΥΚΛΙΣ Η ΜΑΣΤΡΟΠΟΣ

ΜΗΤΡΙΧΗ ΓΥΛΛΙΣ ΘΡΕΙΣΣΑ

ΜΗ. Θ[ρέϊσ]σα, ἀράσσει τὴν θύρην τις· οὐκ ὄψει
μ[ή τις] παρ' ἡμέων ἐξ ἀγροικίης ἥκει;

Tit. ΠΡΟΚΥΚΛΙ. P.

1 Θρέϊσσα ex v. 79 Rutherford ΘΥΡΑΝ superscr. H m. pr. P post
ΘΥΡΑΝ spatium, post TIC nullum habet P ὄψει OYI P: ὄψη Meister
Crusius³ 2 μή τις Blass ΠΑΡ habet P ΑΠΟΙΚΙΗΣ superscr. ΓΡ
m. pr. P

The first Mime describes a visit paid to a young wife, Metriche, by Gyllis, whose profession is explained by the words of the title, προκυκλῖς ἡ μαστροπός ('match-maker or pandar'). Metriche's husband, Mandris, has gone to Egypt some months ago, and from that time she has heard nothing of him. Gyllis comes in the character of a temptress, telling Metriche of the passion conceived for her by a young athlete, Gryllos, and urging her to 'commit herself to the goddess' (Aphrodite), i.e. yield herself to her lover. Metriche listens to her patiently: and then sternly commands her never to make such a proposal to her again. Only the claims of friendship have saved Gyllis from being punished as she deserves. The slave is then bidden to give Gyllis some wine: and after encomiums upon it the latter departs. For the theme compare Molière, *École des Femmes*, ii. 6, where Agnès relates to Arnolphe what has been said to her by 'le vieux suppôt de Satan.' Of Metriche Prof. Weil says (*Journal des Savants*, 1891, p. 657) 'Saluons cette honnête femme: nous ne retrouverons pas sa pareille dans le reste du recueil.' Reinach compares with Gyllis one of Régnier's characters, *Ma-cette*. Cf. Dalmeyda, p. 26.

The scene is laid possibly at a seaport town; v. on v. 68. The expression μὰ τὰς Μοῖρας at vv. 11, 66 is peculiar, and seems to point to Kos: it occurs in Theokritos ii, the scene of which is certainly Kos (Weil, *Journal des Savants*, 1892, p. 518). On the question of the date of this Mime v. Introduction, ch. I, and cf. the note on v. 30. The only thing certain is that we have a *terminus post quem*, viz. 270-69 B.C.

Προκυκλῖς. Ἡ προμνήστρια (match-maker), Hesychios. At Erythrai we find a cult of θεοὶ προκύκλιοι: cf. vi. 90. The alternative title μαστροπός (pandar) may be added as fitting more precisely the character of Gyllis in this piece. But in vi, where the title is φιλιάζουσαι ἢ ἰδιάζουσαι, the second participle can hardly be said to be more precise than the first. The Mimes numbered ii, iii, v, vii, viii have a single title; iv has a composite one, Ἀσκληπιῶ ἀνατιθεῖσαι καὶ θυσιάζουσαι.

1. Θ[ρέϊσ]σα. Thracian maidservants are frequently mentioned in literature. Cf. Plato *Theait.* 174 A, Ar. *Acharn.* 273 (Θράττα), *Wasps* 828, *Peace* 1138. They were chiefly employed as lady's maids (ἄβραι), as in the passage before us. For the names of slaves see Strabo vii. 304 C, and compare Σύρος, Κάρ, Σκύθης, Λυδός, Φρύξ (iii. 36), and Δᾶος (v. 68). ἀράσσει κτλ. With this opening scene we may compare the beginning of the vith and of the viith Mimes, also that of Theokritos xv ('Ἀδωνιάζουσαι): cf. Introduction, ch. III. Metriche and her maid are in an inner room when the former hears a knock at the outer door. The maid is sent to see who is there. She presently opens the door, and returns to the inner room bringing with her Gyllis: Introd. ch. II.

2. μή . . . ἥκει. Cf. the use of the Indic. after ὅρα μὴ, as in ὅρα μὴ . . . κυρεῖ, Soph. *Philokt.* 30; Goodwin, *Gk. Gr.* § 1380.

παρ' ἡμέων. This may be taken either with ἥκει or with τις. ὁ παρὰ τινος ἥκων = his messenger, Xen. *Kyrop.* iv. 5. 53, but also ὁ παρὰ τινος, Thuk. vii. 10 (Nicholson).

ἀγροικίης. This is a correction (by the first hand) of the text, which has

- ΘΡ. τίς τὴν θύρην—
 ΓΥ. ἐγῶδε.
 ΘΡ. τίς σύ; δειμαίνεις
 ἄσσον προσελθεῖν;
 ΓΥ. ἦν ἰδού, πάρειμι ἄσσον.
 ΘΡ. τίς δ' εἶ σύ;
 ΓΥ. Γυλλίς, ἡ Φιλαινίδου μήτηρ.
 ἄγγελον ἔνδον Μητρίχη παροῦσάν με.
 ΜΗ. κάλει τίς ἐστίν;
 ΘΡ. Γυλλίς.
 ΜΗ. ἀμμία Γυλλίς;

3 τίς τὴν Blass: ΤΙ . Ι . . Ρ ΘΥΡΗΝ puncto distinxit P (v. Wright, *Herondaea*, p. 176); item ΕΓΩΔΕ, CY, et (v. 4) ΠΡΟΕΛΘΙΝ ἐγῶδε Blass: ΕΓΩΔΕ olim Kenyon 5 ΔΕΙCY. Ρ ΓΥΛΛΙC cum accentu acuto super I Ρ Φιλαινίδου Kenyon: ΦΙΛΑΙΝ.ΟΥ Ρ; ΝΙΔΟC. litteris minutis in marg. (ut Φιλαινίδος efficeret) m. rec. 4 6 ΑΓΓΕΙΛΟΝ paragrapho sub Α posita Ρ ΜΗΤΡΙΧΗ cum accentu acuto super I prius posito Ρ 7 ΜΗ. κάλει τίς ἐστίν; Headlam, Blass: ΓΥ. κάλει ΜΗ. τίς ἐστίν; Bücheler: ΚΑΛΙ ΤΙC ΕCΤΙΝ Ρ ΑΜΜΙΑ Ρ: ἀμμή Rutherford, Bücheler

ἀποικίης. If we keep the original reading then ἐξ ἀποικίης = ἐκ ξένης 'from abroad.' But (1) the word ἀποικίη is peculiar in this sense, and (2) the quiet tone of this introductory passage is better suited by ἀγροικίης, which puts the question in a more general way. With ἐξ ἀποικίης the reference could only be to Mandris (v. 23). Cp. F. Spiro, *Wochenschr. für Klass. Philol.* 1894, c. 880.

For ἀγροικίη = 'the country,' L. and S. quote Plut. ii, 519 A. Herwerden (*Lexicon Dialecticum*, s.v.) adds Dittenberger², 177, 100 (a letter from Antigonus to Teos) ἐγγράφαι μὲν ὑπόσους ἀν καρποὺς ἐξάγειν βούληται ἀπὸ τῆς ἀγροικίας.

3. τίς τὴν θύρην— sc. ἤραξεν from v. 1. Omissions of simple verbs, e. g. λέγειν, ἵεναι, are common in the colloquial style of the Mimes. Cf. i. 9; *Introd.* ch. V. 2. B. 9.

ἐγῶδε. For ἐγῶ ἦδε. For the synizesis cp. *Introd.* ch. V. 2. A. i. b.

4. ἦν. Only here in Herodas.

5. τίς δ' εἶ σύ; The slave does not open the door at once but calls out to know who it is that knocks. Such precautions would be the more fitting in Metriche's case, as her husband was away from home.

ἡ Φιλαινίδου μήτηρ. There may be in the name Φιλαινίδου a reference to the

famous Hetaira Φιλαινίς (Athen. viii. 335 B). The termination -ιον is often found in the names of Hetairai, and a daughter of Gyllis might easily join their ranks. We have, however, the name Φιλαινίς on Koan inscriptions of c. 230 B.C.; cf. Φιλαινίς Νικηράτου and Φιλαινίς Πυθονίκου (Paton-Hicks 368, i. 71. 368, iii. 59). Assuming that Gyllis was foster-mother of Metriche (v. note on v. 7) Φιλαινίον would be Metriche's foster-sister, and her name would be at once recognized by the slave. The corrector who wrote 'νίδος' in the margin may have been thinking of the famous Φιλαινίς, or may have been puzzled by the neuter form, in -ιον, of a woman's name.

7. κάλει τίς ἐστίν; 'Call out: who is it?' We might also translate κάλει by 'invite her in' (Headlam). The παράγραφος under v. 6 indicates a change of speaker at the end of that line. Several other methods of both punctuating and reading have been suggested. Thus we can also take ΚΑΛΙ of the MS. to be καλεῖ, sc. Metriche, and give this word to the slave.

ἀμμία. Cp. ἀμμία μήτηρ, τροφός: Hesychios. Some would read ἀμμή, the Ionic form, for ἀμμία of the MS. The word is a nursery term. So Gyllis in turn calls Metriche τέκνον (v. 13).

- στρέφον τι, δούλη. τίς σε μοῖρ' ἔπεισ' ἐλθεῖν,
 Γυλλίς, παρ' ἡμέας; τί σὺ θεὸς [πρὸς] ἀνθρώπους;
 ἦδη γάρ εἰσι πέντε κου, δοκέω, [μήνες],
 ἐξ οὗ σε, Γυλλίς, οὐδ' ὄναρ, μὰ τὰς Μοίρας,
 πρὸς τὴν θύρην ἐλθοῦσαν εἶδέ τις ταύτην.
 ΓΥ. μακρὴν ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις
 ὁ πηλὸς ἄχρις ἰγνύων προσέστηκεν
 ἐγὼ δὲ δραίνω μὺν' ὅσον τὸ γὰρ γῆρας

8 ΤΙ ΔΟΥΛΗ· deinde spatium maius P 9 ΠΑΡ superscr. ΡΟC
 m. rec. 4 P θεὸς πρὸς Rutherford 10 ΔΟΚΕΩ Ρ μήνες
 Kenyon 12 ΠΡΟC paragrapho sub Π posita Ρ ΤΑΥΤΗC superscr.
 N m. pr. P 13 ante ΕΝ spatium habet P 15 ΜΥΙ, ΟCΟΝ Ρ:
 ΜΥCΟCΟΝ litteris minutissimis in marg. m. rec. (Wright, *Herondaea*,
 p. 170 (1)): μύις ὧν Stobaios *Flor.* 116, 18 post ΟCΟΝ spatium habet P

8. στρέφον τι. The meaning is doubtful; 'keep stirring a little' (Starkie), 'take yourself off' (Rutherford), 'spin a bit' (Nicholson), 'turn round a seat' (H. Richards), 'open the door a little' (cf. στροφεύς, 'hinge': Hertling) have been suggested. I incline to the first of these interpretations. Possibly, however, the phrase is military in origin: cf. στρέφειν, 'to wheel,' hence 'right about turn.' For δούλη used by a mistress to her servant cf. viii. 1.

The τι in στρέφον τι is characteristic of Aristophanes: cf. *Knights* 1242, *Wasps* 140, &c.

9. παρ' ἡμέας. This reading presents no difficulty, as παρὰ with the accus. of the person is of course a common construction. πρὸς, which is a variant, may have been suggested by πρὸς ἀνθρώπους.

τί σὺ θεὸς [πρὸς] ἀνθρώπους; Seneca (cf. on iii. 75) has a parallel expression, perhaps derived from Herodas, in his *Apokolokyntosis* (c. 13); where Narcissus receives his master Claudius, entering Hades from the world above, with the words *quid di ad homines?* Cf. Robert Blair, *The Grave*, v. 586,

Visits | Like those of angels, short and far between.

10. πέντε κου = μάλιστα πέντε. 'About five months, I think.' The interrogative κοῦ occurs eight times in Herodas, the indefinite κου twice (here and v. 27).

κου, Ionic for που, is frequently found in the Papyrus; so κως κοθεν κοίος &c. See *Introduction*, ch. V (Dialect). For some cases where π is found in these words see ii. 28 (ποίου), ii. 56 (πῶς), vi. 18, 27 (ποτε), vii. 22 (δπως), vii. 44 (οὔπω).

δοκέω. An Ionic use: cf. Ar. *Peace* 47.

11. ἐξ οὗ κτλ. Cf. *vv.* 23-4. οὐδ' ὄναρ. Cf. *Anthol. Pal.* v. 76 καὶ νῦν τῶν προτέρων οὐδ' ὄναρ οὐδὲν ἔχει. This expression is usually found in negative sentences. The construction of the present passage is virtually negative. 'For five months no one has seen you.'

μὰ τὰς Μοίρας. Cf. i. 66, iv. 30, and *Introduction* to this Mime: Theokr. ii. 160 καὶ Μοίρας.

13. μακρὴν ἀποικέω. Cf. *Introduction*, ch. III (Theokritos and Herodas). τέκνον. Cf. on v. 7: so *vv.* 21, 85.

When Gyllis finally makes her appeal at v. 61, she uses the even more affectionate expression ὦ τέκνον μοι, Μητρίχη.

14. ἄχρις ἰγνύων. (From ἰγνύς) *prophete tenus*. ἰγνύων (from ἰγνύη) would give a spondee in the fourth foot. For the state of the streets in Greek towns cf. Ar. *Wasps* 259.

15. δραίνω. Cf. ii. 95 ἡ Κῶς . . .

κόσον δραίνει.

μὺν' ὅσον. This is clearly the reading of the Papyrus, which has μὺν, ὅσον, the coronis (,) marking the elision of a vowel: cf. *Introd.* ch. IV. A marginal note has in very small characters the reading μυσοσον, i. e. μὺς ὅσον. Stobaios refers to this passage (*Florilegium* 116, 18): his text is corrupt, giving μύις ὧν, but this points rather to μὺν' ὅσον than to μὺς ὅσον. Cf. Petronius 42 *minoris quam muscae sumus*. The fly is used by Simonides, *fr.* 32, to exemplify the transitoriness of human life: ἀνθρώπος ἐὼν μὴ ποτε φάσῃς ὅτι γίγνεται αὔριον· ἀκεῖα γὰρ οὐδὲ ταυπτερύγου μύιας οὕτως ἀμετάστασις. Thus μύια leads up very well to the next words of Gyllis.

ἡμέ]ας καθέλκει χή σκιή παρέστηκεν.
 ΜΗ. ἐπισχ]ε, καὶ μὴ τοῦ χρόνου καταψεύδεο,
 οἷη τ' ἐτ' εἶ] γάρ, Γυλλί, χητέρους ἄγχειν.
 ΓΤ. σίλ[λα]ινε ταῦτα· τῆς νεωτέρης ὑμῖν
 πρόσσεστιν, ἀλλ' οὐ τοῦτο μὴ σε θερμήνη. 20
 ἀλλ', ὦ τέκνον, κόσμον τιν' ἤδη χηραίνει

16 ἡμέας Kenyon punctum post ΠΑΡΕΣΤΗΚΕΝ habet P 17 ἐπισχε Stadtmüller: ante E scriptum fuisse vel Δ vel Λ, M, K, X putat Blass: ἀπερρε Palmer: σίγη τε Bücheler ΚΑΤΑΨΕΥΔΟΥ P superscr. CO m. rec. 2, rursus E superscr. m. rec. 4 18 οἷη τ' ἐτ' εἶ Tucker: γῆρας φιλεῖ Rutherford: ἰσχὺν ἔχεις Bücheler: οὗτος φιλεῖ Zielinski sub initium versus paragraphum habet P 19 CIA..IN E P ταῦτα cum seqq. coniungunt Nicholson, Headlam, Blass ΝΕΩΤΕΡΗC superscr. I P YMIN cum accentu ~ super I P 20 post ΠΡΟΨΕΣΤΙΝ spatium habet P ἀλλ' οὐ θερμήνη Metrichae dant Crusius, Hicks ΘΕΡΜΗΝΗ P

With regard to the reading *μῦς*, it is not so suitable in itself, and the suggested parallel *μῦς ἐν πίσσῃ*, ii. 62, is not really similar. The addition of *ἐν πίσσῃ* makes all the difference. There are, however, certain fables where *μῦς* and *μῦα* appear in different versions: Crusius, *Unters.* 169.

16. καθέλκει. Cf. *Anthol. Pal.* vi. 254 ἔλκειν εἰς Ἀἴδην ἡνίε' ἐμέλλε χρόνος. The metaphor is apparently taken from the victims being dragged down by Charon into his boat: cf. *Hermesianax ap. Athen.* xiii. 597 Χάρων . . . ἔλκεται εἰς ἀκατον ψυχάς; and not from the depression of the pan of a balance (as in *Soph. O. T.* 961 σμικρὰ παλαιὰ σώματ' εὐνάζει βοπή).

χή σκιή παρέστηκεν. *σκιή* is a poetical variety for *θάνατος* or *Κῆρες*, so cf. *Il.* xvi. 853 παρέστηκεν θάνατος, *Mimnermos* ii. 5 Κῆρες δὲ παρεστήκασιν μέλαιναί. A passage is quoted from the *Μολπεινός* of Herodas (x *infra*, fr. 13 Bücheler) which speaks of the age of sixty years as the Psalmist speaks of seventy: ὡς τυφλὸς οὐπέκεινα τοῦ βίου καμπτήρ | ἤδη γὰρ αὐγὴ τῆς ζοῆς ἀπὸ μβλυνταί.

17. μὴ τοῦ χρόνου καταψεύδεο. 'Do not bring false charges against your years, for you could still embrace a lover.' For the use of ἄγχειν cf. ii. 12 (probably of a garrotter). *Ar. Lys.* 81 (κὰν ταῦρον ἄγχοις) perhaps suggested it. Blümner (*Philol.* li. 115) translates 'you can still torment other lovers,' but this use of ἄγχω is doubtful.

19 sq. Gyllis pretends to be displeased that Metriche makes light of her complaints against old age.

σίλ[λα]ινε ταῦτα. Probably ταῦτα should go with σίλλαινε. Cf. v. 29 ταῦτα . . . πληκτίζεν. σίλλος is in literature a jest or squib. Cf. the σίλλοι of Timon. τῆς νεωτέρης κτλ. sc. τὸ σίλλαίνειν. 'It is the nature of young women to banter.' For πρόσσεστι cf. *Ar. Clouds* 588, *Soph. Ai.* 1079. Gyllis is not enraged, as some commentators have said, failing to understand the light playful tone of the conversation.

20. ἀλλ' οὐ τοῦτο κτλ. These words belong to Gyllis in the sense 'you will never gain anything by such jesting,' lit. 'this will never warm you,' i.e. gratify or profit you. For θερμαίνειν in this sense cf. χαρὰ | θερμαινόμεθα καρδίαν, *Eur. El.* 401. Nicholson (*Academy*, Sept. 26, 1891) sees an allusion to the μία κοίτη of v. 22. Others give the words to Metriche, assigning to them the sense 'do not let this annoy you.' Against this may be urged: (1) the words seem somewhat abrupt, (2) the use of οὐ μὴ is very questionable, (3) there is no paragraphus to mark a change of speaker. There is no difficulty in giving ἀλλὰ twice (in vv. 20 and 21) to the same speaker. Gyllis pauses after θερμήνη.

Palmer reads τῆς ν. ὑμῖν | πρόσσεστιν—ἀλλ' οὐ τοῦτο, μὴ σε θερμήνη 'you younger women have ('a malicious devil in you,' or something of that sort: aposiopesis after πρόσσεστιν): but I won't say this for fear it may put you in a passion.'

21. ἤδη χηραίνει. The spondee in the fifth foot is found twenty-six times in the 700 lines or so of which the poems

χρόνον, μόνη τρύχουσα τὴν μίαν κοίτην;
 ἐξ οὗ γὰρ εἰς Αἴγυπτον ἐστάλη Μάνδρις,
 δέκ' εἰσὶ μῆνες, κοῦδὲ γράμμα σοι πέμπει,
 ἀλλ' ἐκλέλησται καὶ πέπωκεν ἐκ καινῆς. 25
 κεί δ' ἐστὶν οἶκος τῆς θεοῦ· τὰ γὰρ πάντα,
 ὅσσ' ἐστι κου καὶ γίνετ', ἐστ' ἐν Αἰγύπτῳ·
 πλοῦτος, παλαιστρη, δύναμις, εὐδ[ί]η, δ[ό]ξα,
 θέαι, φιλόσοφοι, χρυσίον, νεηνίσκοι,

23 ΜΑΝΔΡΙC cum accentu acuto super A P 25 ΕΚΛΕΛΗΤΑΙ superscr. C m. rec. P super ΚΑΙΝΗC superscriptum Ἀ· (=λείπει): ita Palmer; in marg. ΚΥΨΗC superscr. ΛΙΚΟC (ut κύλικος efficeret) m. rec. 26 ΚΙ cum accentu ~ P 28 εὐδ[ί]η, δόξα Kenyon 29 ΘΕΑΙ cum accentu acuto super E P, scilicet ne quis pro θεαί (*divae*) id verbum caperet

consist. See ii. 9, 19, 26, &c.: Kenyon's note here gives the complete list. Cf. Witkowski, p. 12.

22. τρύχουσα κτλ. Cf. i. 37-8; *Verg. Aeneid* iv. 32 *Solane perpetua maerens carpere iuventa?* (R. Ellis).

23. Μάνδρις. The husband of Metriche. The name is connected by Meister with the river-name Μαίανδρος. Cf. Pape-Benseler, *Μανδρόβουλος* (Samos), *Μανδρογένης* (Magnesia), &c.

24. οὐδὲ γράμμα. 'Not a letter' (of the alphabet): *ne litteram quidem*. As we say 'not a word' (or 'line'). Cf. on iii. 22.

25. πέπωκεν ἐκ καινῆς. The writers of the Anthology often speak of love as a draught which the lover drinks from the lips of the loved one. *Anthol. Pal.* v. 305 μεθύω τὸ φίλημα, πολλὸν τὸν ἔρωτα πεπωκός. Meleager in *Anthol. Pal.* xii. 133 ψυχῆς ἤδ' οὐ πέπωκα μέλι. There are two marginal notes in the Papyrus: one, in a hand similar to or identical with that of the first hand, exhibits the gloss *κυσης*. The other, in a later hand, has *κύλικος*, the letters *λικος* being written above the *σης* of *κυσης*. The phrase is of a proverbial nature, and it is hard to say precisely what word should be supplied. With ἐκ τετρημένης however (iii. 33) we must supply κύλικος. For the ellipse cf. *Λάτμων κνώσσειν* (viii. 10), *γλυκύν πιεῖν* (vi. 77), *χιλίας ἐγκόψαι* (v. 33). ἐκ καινῆς may also be adverbial: *de integro* (cf. *Thuk.* iii. 92); 'has drunk afresh (of the cup of love)': but this is not so probable. 26. κεί. For this, which = ἐκεῖ, cf. *Archilochos* 160.

οἶκος τῆς θεοῦ. Crusius takes this to be a hyperbole, like the use of 'Paradise.' Certainly the words that follow, τὰ γὰρ πάντα κτλ., are more intelligible if this be the meaning than if we limit οἶκος τῆς θεοῦ to the temple of Aphrodite in Alexandria. For the meaning 'Paradise' Crusius quotes *Lukian, de merc. cond.* 15, p. 670 ὥσπερ ἐς τοῦ Διὸς τὸν οἶκον παρελθὼν πάντα τεθαύμακας, and the expression θεῶν οἶκοι in *Babrius*. There seems however to be no parallel to οἶκος τῆς θεοῦ in this wider sense. The words mean rather that all Egypt is the home of Aphrodite (cf. v. 62 τῇ θεῷ): i.e. the chosen abode of the goddess of love and pleasure. Others translate 'there (in Egypt) is a veritable temple of Artemis.' This great temple might conceivably stand for Ionians as an epitome of all that was most wonderful in the world, but τῆς θεοῦ here ought to bear the same sense as τῇ θεῷ at v. 62.

28. εὐδ[ί]η, 'peace': an Alexandrian use of the word. Cf. the Rosetta stone, *C. I. G.* 4697. 11 τὴν Αἴγυπτον εἰς εὐδ[ί]αν ἀγαγεῖν.

29. νεηνίσκοι. Probably the young courtiers of Philadelphos are meant. Cf. *Suidas*, βασιλικοὶ παῖδες ἐξακισχίλιοι, οἵτινες κατὰ πρόσταξιν Ἀλεξάνδρου τοῦ Μακεδόνα τὰ πολεμικὰ ἐξήσκουν ἐν Αἰγύπτῳ. They were called by the Macedonian term μέλλακες. Kos was itself famous for the beauty of its young men: *Paton-Hicks, Introd.*, p. xi, who quote *Damoxenos ap. Athen.* i. 15 B (θεοὺς γὰρ φαίνεθ' ἡ νῆσος φέρειν). *Introd.* ch. I.

θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός, 30
 μουσήιον, οἶνος, ἀγαθὰ πάνθ' ὅσ' ἂν χρῆζης,
 γυναικες, ὁ[κ]όσους οὐ μὰ τὴν [Ἄ]ιδεω κούρην
 ἀστέρας ἐνεγκεῖν οὐραν[ο]ς κεκαύχεται,
 τῇν δ' ὅψιν οἶαι πρὸς Πάριν κοθ' ὥρμησαν
 θεὰ κριθῆναι καλλονήν—λάθοιμ' αὐτὰς 35
 εἰπούσα.] κοίην οὖν, τάλαινα, σὺ ψυχῇν

31 ΑΓΑ habet P, superscr. ΘΑ m. rec. 2. lineolam ad init. versus appositam ut corruptelam inesse significet habet P (cf. Wright, *Her.* p. 180) ΧΡΗΖΗΙC P 33 ἀστέρας Hicks, Rutherford 34 τὴν δ' ὅψιν Kenyon: . . . ΝΔΘΨΙΝ P, superscr. . O . . . OC, unde τὸ δ' εἶδος tanquam glossema scriptum fuisse putant Headlam, Blass 35 θεὰ κριθῆναι Bücheler: ΘΗΝΑΙ P 36 εἰπούσα Blass: ἰδοῦσα Bücheler

30. θεῶν ἀδελφῶν. Ptolemy II Philadelphos and his sister Arsinoe, whom he married as his second wife, were deified as θεοὶ ἀδελφοὶ after the death of Arsinoe in 270 B.C. This fixes the date of the Mime as later than that year. Cf. Mahaffy, *History of Egypt*, vol. iv (*The Ptolemaic Dynasty*), p. 79, id. *Empire of the Ptolemies*, p. 132. The Mendes-stelê is our authority for the date: v. H. von Prott, *Rhein. Mus.* liii (1898), p. 460 sqq. A coin of Ptolemy II and Arsinoe is figured in Mahaffy's *Empire of the Ptolemies*, p. 192.

ὁ βασιλεὺς χρηστός. Ptolemy II, whose praises were sung by Theokritos in *Idylls* xiv, xv, xvii.

For a discussion of the larger problems connected with v. 30 cf. *Introd.* ch. I.

The order ὁ βασιλεὺς χρηστός is peculiar, for in this long enumeration we can hardly treat this clause as a separate sentence, making *χρηστός* predicate. *βασιλεὺς χρηστός* is an indivisible compound: cf. Aisch. *Eum.* 453 τὸ μητρὸς αἷμ' ὁμαιμον ἐκχέας πέδοι. Perhaps *βασιλεὺς χρηστός* was an expression commonly used of Ptolemy, and the article was added without changing the order (1) substantive, (2) adjective. See Mr. R. J. Cholmeley's edition of Theokritos, iv. 49 (note).

31. μουσήιον. The famous Museum of Alexandria was situated in the quarter known as Brucheion. It was founded by Ptolemy Soter on the advice of Demetrios of Phaleron, when the latter came to Egypt soon after 307 B.C.

For a description of it cf. Mahaffy,

History of Egypt, pp. 60 sqq., *Empire of the Ptolemies*, pp. 91 sqq.

οἶνος. For the wines of Egypt cf. Athenaios i, p. 33 F. The chief kinds were the Mareoticum, the Taenioticum, the Sebenytticum. Verg. *Georg.* ii. 91, Hor. *Carm.* i. 37. 14, Lucan x. 162, praise Egyptian wines: Martial however pronounces the vinegar of Egypt better than its wine (xiii. 122).

32. γυναικες κτλ. For the comparison cf. Kallim. iv. 175 ἰσάριθμοι | τείρεσιν, ἥνικα πλείστα κατ' ἡέρα βουκολέονται, Ovid, *Ars Am.* i. 59 quot caelum stellis, tot habet tua Roma puellas, Catullus vii. 7.

τὴν [Ἄ]ιδεω κούρην. Daughter of Hades, presumably Hekate (Headlam, *C. R.* xiii. 151).

33. κεκαύχεται. The perfect does not differ in sense from the present: cf. iii. 84 (ἐσχηκας), iv. 2 (ῥηκηκας). *Introd.* ch. V. 2. B. 5. b. v.

34. ὅψιν. Accusative of specification or of the part affected. *Introd.* ch. V (Grammar), B. 2. c: so καλλονήν in the next line.

οἶαι κτλ. The Judgement of Paris is a poetical common-place with the Alexandrian School (cf. Crusius, *Unters.* p. 8), though it is of course found earlier (Euripides, *Troades*, 924 sqq.). Cf. *Anthol. Pal.* v. 36 ἃ πέπονθε Πάρις διὰ τὴν κρίσιν, and Propertius ii. 2. 13 cedit iam dīvae quas pastor viderat olim.

35. λάθοιμ' αὐτὰς | [εἰπούσα]. So probably we should supply the missing word, not by [ἰδοῦσα]. It was regarded as a sin to mention the names of the deities without reason: cf. iv. 57-8.

36 sq. κοίην . . . ψυχῇν [ἔχουσα]

ἔχουσα] θάλπεις τὸν δίφρον; κατ' οὖν λήσεις 40
 τακείσα], καί σευ τὸ ὠριμον τέφρη κάψει.
 πάπτη]νον ἄλλη χῆμέρ[α]ς μετάλλαξον
 τὸν ν]οῦν δὺ' ἢ τρεῖς, χίλαρῇ κατάσθηθι
 φίλον] π[ρὸ]ς ἄλλον' νηὺς μίης ἐπ' ἀγκύρης
 οὐκ ἀσφ[α]λῆς ὁρμου[σα]. κείνος ἦν ἔλθῃ

37 ἔχουσα Rutherford KATOY P cum accentu ^ super OY, superscripto N m. rec. 2 38 τακείσα Bücheler: γηράσα Rutherford ὩΡΙΜΟΝ P, punctis et supra, ut videtur, et infra M positus, 39 πάπτη]νον Weil: σύντεινον Bücheler ante ΑΛΛΗ spatium ΧΗΜΕ- PAC P; K super X scripsit m. rec. 4 40 τὸν νοῦν Blass, Bücheler: τὸν πλοῦν Crusius, Meister τρεῖς] TPIC P 41 φίλον πρὸς Bücheler: Π . . . C (ΠΗIC Blass) P: ἀνδρῶν πρὸς Rutherford: ἀνδρα πρὸς Jackson ΑΓΚΥΡΗC, cum accentu acuto super Y P 42 οὐκ ἀσφαλῆς Hicks ὁρμου[σα] Kenyon. MH. κείνος ἦν ἔλθῃ— ΓΥ. τέθυκε Μάνδρις' μηδὲ εἰς ἀναστήσῃ κτλ. Rutherford

'What must your feelings be as you,' &c. Cf. iii. 42 τί μεν δοκείς τὰ σπλάγχνα τῆς κακῆς πάσχειν, and Plato, *Rep.* 492 C quoted in note ad loc.

37. θάλπεις τὸν δίφρον. This phrase occurs again i. 76 τὴν Πυθέω δὲ Μητρί- χην ἔα θάλπειν | τὸν δίφρον: cf. also vii. 48 ὅκως νεοσσοὶ τὰς κοχῶνας θάλ- ποντες. The Latin use of *foveo* is similar.

κατ' οὖν λήσεις | [τακείσα]. Cf. λασῶ μανείς (Theokr. xiv. 9). Note the tmesis for κατατακείσα οὖν λήσεις. Frequent tmesis is given as a characteristic of Ionic by Ioannes Gramm. (*Aldus*, 241).

38. τὸ ὠριμον. τὸ ὠραῖον or τὴν ὥρην. For the use of the neuter adj. cf. on i. 67.

τέφρη. Cf. x. (Μολπεινός) v. 2 ὦ Γρύλλε, Γρύλλε, θήσκει καὶ τέφρη γίνεω. We find the adj. τεφρός (note accent) at vii. 71.

κάψει. The metaphor is not from the ashes of the funeral pyre (*hibulam* . . . *favillam*, Verg. *Aen.* vi. 227) but rather, as Headlam suggests, from the ashes of decay: he quotes *Hymn to Hermes* 237 (ἥντε πολλὴν | πρέμων ἀνθρακὴν οὐλῇ σποδὸς ἀμφικαλύπτει) and Lucr. iv. 926 cinere ut multo latet obrutus ignis (*C. R.* xiii. 151).

39. πάπτη]νον. Cf. *Anth. Pal.* vii. 700 ἐς γάμον ἄλλης παπταίνεω. Other proposals are σύντεινον, πρόσκεινον.

μετάλλαξον. The metaphor is derived from the altered course of a vessel: it thus leads up to v. 41.

40. [τὸν ν]οῦν. Either this or τὸν πλοῦν was probably the reading of the MS.

τρεῖς. Crusius reads *τρῖς* i.e. *τρῖς*, from *τρῖς* (acc. pl.), cf. *Inscription of Gortyn*, v. 54 (*τρῖς*). The MS. has *τρῖς* four times, *τρῖς* once (i. 80); but the interchange of *ι* and *ει* is so common in the Papyrus that no stress can well be laid upon its evidence in this case.

41 sq. νηὺς κτλ. To this sentiment there are several parallels in Greek and Latin literature. It first occurs in Pindar, *Ol.* vi. 100 (ἀγαθαὶ δὲ πέλοντ' ἐν χειμερία νυκτὶ . . . δὺ' ἀγκυραὶ). Cf. Plutarch, *Solon* 19 οἰόμενος ἐπὶ δυοὶ βουλαῖς ὥσπερ ἀγκύραις ὁρμούσαν ἦττον ἐν σάλφῃ τὴν πόλιν εἶναι. So Propertius ii. 22. 41 nam melius duo defendunt retina- cula navim (likewise with regard to the advantage of having a second lover). *Introd.* ch. III (Imitations of Herodas).

42 sq. κείνος κτλ. In the fragmentary state of the text it is scarcely possible to speak with certainty here; but κείνος is probably Mandris. In the next verse we may read as in the text, following the scanty traces in the MS. as closely as possible. Headlam suggests either οὐ τὸν θανόντα μηδὲ εἰς ἀναστήσῃ, or τέθυκεν' οὐ μὴν μηδὲ εἰς ἀναστήσῃ, comparing Libanios, *Ep.* 285 σὺ γὰρ ἄνθρωπον μὲν τεθνεῶτα οὐκ ἂν ἀναστήσεις, ὥσπερ ἐν μύθοις (*C. R.* xiii. 151). The last words of Libanios show that the expression was a proverbial one: cf. Hom. *Il.* xxiv. 551; Soph. *El.* 137. The letters before μηδὲ in the MS. are given by

κάτω, τέθνηκ'·] οὐ μὴδὲ εἰς ἀναστήσῃ
 ἡμέας, γύναι· τὸ δεῖνα δὲ ἄγριος χειμῶν
 ἐξ ἐ[υ]δίας ἐνέπ[ε]σε, κοῦδὲ εἰς οἶδεν
 τὸ μέλλο[ν] ἡμέων· ἄστατος γὰρ ἡμείων
 ὁ καιρὸς ἤβης·] ἀλλὰ μή τις ἔστηκε
 σύνεγγυς ἡμῖν;

ΜΗ.

οὐδὲ εἰς.

ΓΥ.

ἄκουσον δὴ

ἄ σοι χρ[ε]ί[ζ]ουσ' ὦδ' ἔβην ἀπαγγεῖλαι.

ὁ Ματαλ[ί]νης τῆς Πατακίου Γρύλλος,

45

50

43 κάτω, τέθνηκ' scripsi (v. adnotatt.) 44 ἡμέας, γύναι· τὸ δεῖνα
 scripsi: . MEAC . . N . . TOΔINA adgnoscit Diels: ME . . . AI . . .
 TOΔ . . . olim, nunc vero . MEA . . . AI . . . TOΔ . . . Kenyon: τὸ δῶμα δὲ
 Bücheler 45 ἐξ ἐυδίας ἐνέπεσε κοῦδὲ Crusius, qui E . . Y ΕΞΕ
 ante ΚΟΥΔΕ adgnosceret sibi videtur 46 τὸ μέλλον Headlam,
 Bücheler N P ἡμείων] ΗΜΙΩΝ ex ΗΜΕΩΝ facto P;
 superscr. ANΘΡΩΠΟΙC (sub OIC deletō ΩΝ) manus recentissima 47
 ὁ καιρὸς ἤβης Headlam: ΜΗC nunc Kenyon, sed dubitanter:
 ζοή. ΜΗ. τί οὐ μῆς; Zielinski: ζοή. ΜΗ. τί οὐ μῆς; Blass ΕCΤΗΚΕC,
 C ad finem postea deletō P 48 CΥΝΕΓΓΥC P ΗΜΩΝ, I super Ω
 scripto P post HMIN et post EIC spatium 49 χρ[ε]ί[ζ]ουσα Hardie,
 Bücheler 50 ΟΜΑΤΑΚΙΝΗC superscripto Λ P; super A prius signum - ,
 super A posterius ~ exstat ΓΥΛΛΟC P: in marg. ΓΡΥΛ' m. rec. 4

Blass as ΝΟΥ, which may be a trace of
 τέθνηκεν οὐ: we may then supply the
 first foot by κάτω (with ἔλθῃ).

44 sq. τὸ δεῖνα. 'By the bye,' v.
 Starkie on Ar. *Wasps* 524. This idiom
 is used when a person suddenly recollects
 something; also when one is unwilling
 to give an object its proper name. For
 (1) cf. Ar. *Birds* 648 ἀτὰρ τὸ δεῖνα δεῦρ'
 ἐπανάκρουσαι πάλιν, *Lys.* 921 ἀτὰρ τὸ
 δεῖνα ψιάθος ἐστ' ἐξοιστία, 'Oh, but I for-
 got, I must bring out a mat'; for (2)
Acharn. 1149 *sens. obsc.* of something
 one does not wish to name. Cobet deals
 with the phrase at *V. L.* p. 108.

ἄγριος χειμῶν. The parallels quoted
 by Crusius (*Unters.* p. 14) make it
 probable that this was contrasted with
 some word like εὐδία: cf. Pindar, *Isth.*
 vi. (vii) 38 εὐδίαν ὅπασσεν ἐκ χειμῶνος.
 Menander, *Monost.* 751 χειμῶν μετα-
 βάλλει ῥαδίας εἰς εὐδίαν.

46. ἡμέων . . . ἡμείων. The juxta-
 position of the two forms of the pronoun
 is remarkable. There seems to be a
 difference in sense. ἡμέων (with οὐδὲ
 εἰς) = 'of us mortals.' ἡμείων 'of us
 women.'

The form ἡμείων is not found again
 in Herodas, but it is good Ionic (see

Homer, *Od.* xxiv. 170) and it is not at
 all likely to be a conjecture. On the
 other hand ἀνθρώποις, a correction by
 a hand which Dr. Kenyon regards as
 different from any of the other hands
 that have corrected the text, has the
 appearance of being a conjecture to
 avoid the uncommon form ἡμείων.

For the sentiment cf. *Anth. Pal.*
 xi. 56 πῖνε καὶ εὐφραίνου· τί γὰρ αὐριον ἢ
 τί τὸ μέλλον | οὐδεὶς γινώσκει, after
 [Anakreon] 41 πόθεν οἶδαμεν τὸ μέλ-
 λον; ὁ βίος βροτοῖς ἀδηλος.

47. ὁ καιρὸς ἤβης. This suggestion
 for the beginning of the line (due to
 Headlam) is based upon Kaibel, *Ep.*
 502. 16 and 699: cf. also Ar. *Lys.* 596
 τῆς δὲ γυναικὸς συμκρὸς ὁ καιρὸς, κἂν
 τούτου μὴ πιλᾶβῃται | οὐδεὶς ἐθέλει γῆμαι
 ταύτην.

Gyllis thinks that it is now time to
 come to the point: but she first ascer-
 tains that there are no eavesdroppers.

49. The order is ἄ σοι χρ[ε]ί[ζ]ουσα
 ἀπαγγεῖλαι ὦδε ἔβην. For other examples
 of inverted order cf. iii. 19-21, *Introd.*
 ch. V. 2. B. 10.

χρ[ε]ί[ζ]ουσα. So χρ[ε]ί[ζ]εις, vii. 64, but
 χρ[ε]ί[ζ]ην, i. 31; cf. ii. 49, 83.

50. It is noticeable that Gryllos has

ὁ πέντε νικέων ἄθλα—παῖς μὲν ἐν Πυθοῖ,
 δῖς δ' ἐν Κορίνθῳ τοὺς ἱουλον ἀνθεύοντας,
 ἄνδρας δὲ Πίσῃ δῖς καθεῖλε πυκτεύσας —,
 πλουτέων τὸ κ[αλ]όν, οὐδὲ κάρφος ἐκ τῆς γῆς
 κινέων, ἄθικτ[ο]ς [ἐς] Κυθηρίην, σφρηγίς,

55

54 τὸ καλὸν Hicks, Bücheler ΚΑΡΙΠΟC superscr. Φ m. pr. P 55
 ἄθικτος ἐς Hicks: ἄθικτος ναὶ Bücheler post ΚΥΘΗΡΙΗΝ spatium
 maius

a metronymic, not a patronymic: cf.
 iii. 48 τοῦ Μητροτίμης . . . Κοττάλου. On
 supposed traces of the matriarchate in
 Kos which would give rise to this sys-
 tem of nomenclature cf. P.-H. p. 256sq.,
 Herzog, p. 183sq. Rayer, Meister, and
 Töpfer attribute the matriarchate to the
 early Karian settlers. We cannot, how-
 ever, lay much weight on the passages
 in Herodas as evidence of the matri-
 archate: thus at iii. 48 it is natural that
 Metrotime, who is speaking, should
 call Kottalos 'the son of Metrotime.'

Ματαλ[ί]νης. Cf. *Μυρταλίνη* vi. 50,
 and on Koan inscriptions Δισχυλῖνος
 Δροσίνος Φιλίνος. The name Ματαλί-
 νη seems preferable to Ματακίνη, the
 original reading.

Πατακίου. This has been usually
 taken as from a masculine Πατακίος; cf.
 Πατακίσκος (iv. 63 and note). Herzog,
 however, takes it as from a neuter
 Πατακίον; cf. Φιλαίνιον (v. 5). We
 have on a Koan inscription Πατακ—
 which Herzog completes to Πατακίον
 (*Koische Forschungen*, 12. 13). The
 name is, perhaps, Phoenician: cf. Πα-
 τακὸς in Hdt. iii. 37 (*ibid.* p. 51).

Γρύλλος. Cf. x. 2 (Μολπεινός) quoted
 on v. 15. The name is applied in both
 passages to a man in the full vigour of life.
 It is found in the lists of victors in the
 Olympic games; Crusius *Unters.*
 p. 173.

51. νικέων ἄθλα. The accus. is a
 species of the internal accus.: cf.
 νικᾶν ψήφισμα, γνώμην, κτλ. *Introd.*
 ch. V. 2. B. 2. c. ἄθλα in pure Ionic
 would be ἄεθλα. The contracted form
 is, however, found on Ionic inscriptions.
 ἐν Πυθοῖ. For the dative (locative)
 with or without preposition cf. *Introd.*
 ch. V. 2. B. 2. b. iv.

At the Pythian games were first in-
 troduced certain contests for boys, in-
 cluding the δόλιχος and the δίαυλος.

52. δῖς δ' ἐν Κορίνθῳ. The Isthmian
 games included contests for ἀγένοιοι,

as the class of competitor here alluded
 to was technically called;

ἱουλον ἀνθεύοντας. For the accus.
 v. *Introd.* ch. V. 2. B. 2. c; Theokr.
 xxv. 16; Pindar, *Ol.* iii. 23. For the
 sense cf. Pindar, *Nem.* v. 6 οὐπω
 γένυσσι φαίνων τέρειναν ματέρ' οἰνάνθας
 ὀπώραν.

53. ἄνδρας δὲ Πίσῃ. Gryllos has
 steadily climbed the ladder of athletic
 achievement. He now crowns his
 triumphs by a victory at Olympia:
 Pindar, *Ol.* i. 7. For the locative Πίσῃ
 cf. *Introd.* ch. V. 2. B. 2. b. Gryllos
 may have been modelled on Philinos,
 the famous Koan runner (mentioned by
 Theokr. ii. 115), who won the prize in
 the δίαυλος at Olympia on at least two
 occasions, namely B.C. 264, 260: För-
 ster, *Die Sieger in den olympischen*
Spielen, nos. 440-45.

καθεῖλε. Cf. μοῖρα τὸν φύσαντα καθ-
 εῖλε, Soph. *At.* 517; Eur. *El.* 1143.

54 sq. πλουτέων τὸ κ[αλ]όν. καλὸν
 is a trochee in H.; cf. iii. 18, iv. 58,
 88, vii. 24. vii. 115 is the only
 exception (v. *ad loc.*). The adverbial
 phrase τὸ καλόν = καλῶς (σφόδρα), is
 found in Theokritos iii. 3, Τίτυρ'
 ἐμὴν τὸ καλὸν πεφιλαμένε: Kallimachos,
Ep. 56. It seems to be of a colloquial
 nature, like the phrase which follows.

οὐδὲ κάρφος . . . κινέων. 'Not stir-
 ring so much as a twig (chip) from the
 ground,' i. e. of a quiet disposition.

We find κάρφος κινεῖν used absolutely
 in iii. 67 in the phrase κινεῖντα μὴδὲ
 κάρφος, i. e. remaining perfectly quiet
 (v. *ad loc.*). Suidas has μὴδὲ κάρφος
 κινεῖν ἐπὶ τῶν ἡσυχῶν.

ἄθικτ[ο]ς [ἐς] Κυθηρίην. Like ἄθικτος
 Κυπρίδος. 'Untouched with regard to
 love,' 'heart-whole.' For ἄθικτος cf.
 ἄθικτον εὐνήν, Eur. *Hel.* 795, and
 ἄθικτος ἡ παρθένος, in Bekker's *Anecdota*,
 828.

There is not room for [ναί], which
 some read in preference to [ἐς]. After

ιδών σε καθόδω τῆς Μίσης ἐκύμηνε
τὰ σπλάγχν' ἔρωτι καρδίην ἀνοιστρηθείς·
καί μεν οὔτε νυκτὸς οὐτ' ἐφ' ἡμέρην λείπει
τὸ δῶμα, τέκνον, ἀλλὰ μεν κατακλαίει
καὶ ταταλίζει καὶ ποθέων ἀποθνήσκει.

60

56 ΚΑΘΟΔΩΙΤΗΣ ΜΙΣΗΣ P: super O accentus acutus: super
I voc. ΜΙΣΗΣ et signum ~ et accentus acutus exstant 58 ἐφ' ἡμέρην
vel ἐφ' ἡμέρης coniecit Headlam 59 τὸ δῶμα, τέκνον Kenyon 60
ΤΑΤΑΛΙΖΕΙ, super A prius accentu gravi posito P

Kυθηρίην there is a space in P, which indicates that σφρηγίς is not to be joined on to what precedes, but taken separately. Rutherford's reading, ἦν σφρηγίς, 'look, his seal,' is rather abrupt. I have followed J. H. Wright (*Heronidae*, pp. 187 sqq.) in taking σφρηγίς to introduce the conception of secrecy, of caution and silence in matters of love and intrigue (cf. i. 47, vi. 70). 'Untouched by love, a veritable seal for secrecy.' Cf. σφρηγίζε τὸν λόγον σιγῇ, Solon, in Stobaios *Serm.* iii. 79; ἀρρήτων ἐπέων γλώσση σφρηγίς ἐπικείσθω, Lukian in *Anth. Pal.* x. 42. The more usual method is to connect σφρηγίς with the preceding words, and to translate 'a seal untouched (unused) for purposes of love,' comparing λυσαμένη δ' ἄφανστον ἐὼς σφρηγίδα κορείης, Nonnos, *Dionys.* ii. 305; but the space in P after Κυθηρίην must be taken into account. Introd. ch. IV. For the use of ἐς = with regard to, v. Introd. ch. V. 2. B. 7. iii. Blass (*G. G. A.*, 1892, pp. 230 ff.) has also proposed to take σφρηγίς separately, in the sense, however, of *hart wie ein Siegelstein*.

56. καθόδω τῆς Μίσης. At such festivals, especially in the παννυχίδες, the passion of love was often kindled in the breasts of the young men and maidens present, e.g. in Theokritos ii. 65 Simaitha is thus fired with love for Delphis. *Anthol. Pal.* v. 193 ἡ τρυφερὴ μ' ἤγειρε Κλεὼ τὰ γαλάκτιν', Ἀδωνι, | τῇ σὴ κοψαμένη στήθεα παννυχίδι. So also in Plautus and Terence, who are in this no doubt drawing on their Greek originals. Rohde, *d. griech. Roman* 145; Crusius, *Unters.* p. 17.

Μίσση is one of the deities associated with Demeter: see *Philologus*, vol. lli (1894), pp. 1 sqq., 577 sqq., for the inscription Ἀνθίσ ἱέρεια Μίσση Κόρη τὸν βωμὸν ἀνέθηκε. The 42nd Orphic Hymn describes her as πάρεδρος of Dionysos, and gives her the titles ἀγνή and ἀρρητος

ἀνασσα. Misse dwells in Eleusis (with Demeter, Kore), Phrygia (with Kybele), Cyprus (with Aphrodite), and Egypt (with Isis). She is a goddess of the underworld like Kore: and has a καθόδος, or descent to the nether regions, similar to the more famous καθόδος τῆς Κόρης. This festival would no doubt be celebrated at night with torchlight processions. For καθόδος Palmer refers to Prop. v. 8. 5 *qua sacer abripitur caeco descensus hiatus* (of the descent to the cave of the serpent at Lanuvium).

ἐκύμηνε. Cf. vi. 68 τῶμας ἐκύμηνε, used likewise of the eagerness inspired by the object of desire. ἐκύμηνε, which is transitive, governs τὰ σπλάγχνα (v. 57).

57. ἔρωτι κτλ. Cf. Menander, *Leuk.* iv. p. 158 M. οἰστῶντι πόθω. οἰστρος is often applied to frenzied passion, chiefly love. ἀνοιστρέω occurs in Eur. *Bacch.* 979.

58. ἐφ' ἡμέρην. There seems to be no other example of the accus. with ἐπὶ in the sense 'by day.' Headlam (*C. R.* 1899, vol. xiii. p. 151) would therefore read either ἐφ' ἡμέρην or ἐφ' ἡμέρης.

59. κατακλαίει. 'Makes moan to me.' For the gen. with compounds of κατὰ cf. Introd. ch. V. 2. B. 7. iv. b.

60. ταταλίζει. Cf. vi. 77. The word is connected with τατά, a Kose-name used by a son to his mother, iii. 79: cf. τατί, used by a slave to her mistress, v. 69. So πατερίζω, 'I call (some one) πατήρ,' παππάζω, 'I call him πάππος.' Others compare the German *tätscheln*, 'to stroke,' 'caress,' and refer to vi. 77, where the verb comes after τὸ φαλακρὸν καταψάσα.

ποθέων ἀποθνήσκει. Similarly Ovid (*Ars* i. 365) gives hints to the lover trying to seduce a deserted wife: *tum de te narret* (sc. the pandar), *tum persuadentia verba addat, et insano iuret amore mori*.

ἀλλ' ὦ τέκνον μοι Μητρίχη, μίαν ταύτην
ἀμαρτίην δός· τῇ θεῷ κατάρτησον
σαντήν, τὸ [γ]ῆρας μὴ λάθῃ σε προσβλέψαν.
καὶ δοιὰ πρήξεις· ἡδέως [ς] ζῇ[σεις] καὶ πρὸς
δοθήσεται τι μέζον ἢ δοκεῖς. σκέψαι,
πέισθητί μεν· φιλέω σε, να[ὶ] μὰ τὰς Μοίρας.
ΜΗ. Γυλλί, τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει

65

61 ΜΗΤΡΙΧΗ deleto I ad fin. P: Μητρί, τὴν Meister 63 τὸ γῆρας
Kenyon 64 ΔΙΑΠΡΗΞΕΙC superscr. O m. rec. P post ΠΡΗΞΕΙC
spatium maius P ΗΔΕΩ... Η... P: ἡδέως ζῆσεις καὶ πρὸς
Crusius: ἡδέως ζῆσεις καὶ σοι F. D.: ἡδέως δὴ τερφθείσῃ Diels: ἡδέως τε
κερδήσῃ Blass 65 ΔΟΘΗCΕΤΑΙ cum paragrapho, quae postea deleta
est, P (cf. Wright, *Her.* p. 179) 66 ΠΕΙCΘΗΤΙ cum paragrapho
subscr P μεν] μοι nonnulli 67 ΓΥΛΛΙ P: γύναι Stobaios *Flor.* 116,
24: Γυλλίς Rutherford, Bücheler post ΓΥΛΛΙ spatium

61. ὦ τέκνον μοι. Cf. Eur. *Or.* 124 ὦ τέκνον μοι, Hdt. i. 207 τὰ μοι παθήματα: and Wackernagel, *I. F.* i. 362, on the possessive use of the personal pronoun. Cf. too v. 13. Meister would read here Μητρί, τὴν μίαν ταύτην for Μητρίχη, μίαν ταύτην (Μητρί a Kose-name for Μητρίχη), on the ground that the article is elsewhere always inserted with οὗτος, ὅδε, κείνος. Cf. v. 72 ἄφες παραιτεῦμαι σε τὴν μίαν ταύτην | ἀμαρτίην: also v. 26, 38 τὴν ἀμαρτίην ταύτην. But cf. Goodwin, *Gk. Gr.* § 945, who quotes Xen. *Anab.* iv. 7 ὁρῶμεν ὀλίγους τοῦτους ἀνθρώπους, and other instances, where 'the demonstrative is equivalent to *here* or *there*.' So Μητροῦς τῆσδε, vii. 107, 'of Metro here.'

62. δός. 'Grant as a favour,' *concede, dona*.

τῇ θεῷ κατάρτησον. On the lips of Gyllis ἡ θεὸς would naturally mean Aphrodite. There was an Ἀφροδίσιον in Kos (P.-H. 387, date about 240 B.C.), and a guild of Ἀφροδισιασταί (P.-H. 155). Two paintings of Apelles and the 'veiled Aphrodite' of Praxiteles at Kos testify to the honour in which the goddess was held there.

In popular belief Aphrodite had the power of averting old age. Cf. Plutarch *Sympos.* iii. 6. 4, where we have the words of a popular saying, ἀνάβαλ' ἄνω τὸ γῆρας | ὦ καλὰ Ἀφροδίτα. In Sparta we hear of an Ἀφροδίτη Ἀμβολογήρα (Pausanias iii. 18. 1). Thus in the text Metrichē is to attach herself to Aphrodite: τὸ γῆρας μὴ λάθῃ σε προσβλέψαν. She is in fact to become a ἱερόδουλος of Aphrodite by a single act of worship; cf. Jackson, *Proceedings of Cambridge*

Philological Society, 1903, p. 14. Others punctuate after θεῷ instead of after δός, taking ἀμαρτίην δός τῇ θεῷ together, and translating κατάρτησον σαντήν by 'watch yourself,' *'prends garde.'* καταρτᾶσθαι = σωφρονεῖν, cf. Hdt. iii. 80, ix. 66 (v. Herwerden, *Lexicon Dialecticum*, s.v.). The verb is found in one other place in H., v. 67, where it is = 'to hang' in the literal sense.

63. λάθῃ... προσβλέψαν. 'Steal upon you (lit. look upon you) before you know.'

64. καὶ δοιὰ πρήξεις, 'you will gain two advantages.' We must punctuate after πρήξεις, as the space in P indicates. The two advantages are then described by the words that follow. We should expect Gyllis to say 'You will enjoy Gryllos' love, and you will also be richly rewarded.' This sense would be given by ἡδέως ζῆσεις καὶ πρὸς κτλ., or by ἡδέως... καὶ σοι κτλ. In any case v. 65 seems to refer to a tangible reward in contrast with love for its own sake. Gyllis estimates others by her own standard.

The future ζῆσεις seems necessary owing to δοθήσεται. For the spondee in the fifth foot v. on v. 21. For ζῆν ἡδέως cf. Menander 650 (Kock).

66. πέισθητί μεν. The genitive is used with πείθεσθαι four times in Herodotos, i. 126; v. 29, 33; vi. 12. It seems to be an Ionic idiom, but occurs in Attic at Eur. *I. A.* 726; Thuk. vii. 73.

φιλέω σε. *Amo te*. In vii. 4 ἐγὼ φιλῶ σε is taken by some in this way as a formula of welcome (v. *ad loc.*).

να[ὶ]. Cf. Introd. ch. V. 2. A. xii. 67. Γυλλί. There is no need to read

τὸν νοῦν· μὰ τὴν γὰρ Μάνδριος κατάπλωσιν
καὶ τὴν φίλην Δήμητρα, ταῦτ' ἐγὼ ἐξ ἄλλης
γυναικὸς οὐκ ἂν ἠδέως ἐ[π]ήκουσα, 70
χωλὴν δ' αἰεῖδεν χῶλ' ἂν ἐξεπαίδευσα
καὶ τῆς θύρης τὸν οὐδὸν ἐχθρὸν ἠγείσθαι.
σὺ δ' αὖτις ἐς με μὴδὲ ἔν, φ[ί]λη, τοῖον
φέρουσα χώρει· μῦθον ὃς μιτρηῖαισι
πρέπει γυναιξί, ταῖς νέαις ἀπάγγ[ε]λλε· 75
τὴν Πυθέω δὲ Μητρίχην ἔα θάλπειν
τὸν δίφρον· οὐ γὰρ ἐνγελᾷ τις εἰς Μάνδριν.

68 post NOYN spatium K. ΤΑΠΛΩΨΙΝ denique cognovit Kenyon
69 ΕΓΩ. Ξ ut videtur P: ἔγω[γ]ε Kenyon 71 ΧΩΛΟΝ superscr. A
m. rec. 2 P 73 sq. μὴδὲ ἔνα . . . φέρουσα χώρει μῦθον· ὃν δὲ γρήγαι-
σι πρέπει κτλ. Blass 74 μιτρηῖαισι Bücheler: ΜΕΤΡΗΙΑΙC P 76
ΠΥΘΕΩΔΕ (Π ex ΔI m. pr. facto) P super E ad fin. accentus gravis
exstat 77 ΤΟΝ ΔΙΦΡΟΝ super ΜΗΤΡΙΧΗΝ m. pr., litteris ΜΗΤΡΙΧΗ
deletis: ΜΗΤΡΙΧΗΝ primo dederat P ΜΑΝΔΡΙΝ cum accentu acuto
super A P

Γυλλί[s]. In v. 18 Γυλλί occurs with ι, but we may scan v. 67 with an initial choriambus (-οο-) or regard the ι as lengthened by the ictus; cf. iii. 7, iv. 20. The position of the name coming first in the sentence increases the impressiveness of Metriche's words. Stobaios (Flor. 116. 24) quotes as far as τὸν νοῦν, but with γύναι (ΓΥΝΑΙ for ΓΥΛΛΙ). τὰ λευκά τῶν τριχῶν. This is somewhat more emphatic than αἱ λευκαὶ τρίχες. Cf. iii. 52 τὰ μὲν τῆς ζῆς; Introd. ch. V. 2. B. 1. b.

68. κατάπλωσιν. This is undoubtedly the reading of the Papyrus. Metriche is convinced that Mandris is alive and will return to her (cf. on v. 44). Perhaps κατάπλωσιν, 'sailing into harbour,' implies that the home of Metriche was in a seaport; v. Introd. to this Mime.

69. Δήμητρα. The goddess is put second to Mandris. Gyllis likewise uses ναὶ Δήμητρα at v. 86.

71 sq. χωλὴν κτλ. The emphasis is on χωλὴν, and there is a play on the meanings of χωλὴν and χῶλᾶ. 'Claudam pedibus fecissem ob clauda fide verba, nam par pari' (Bücheler). With χῶλᾶ αἰεῖδεν = 'liederliche Reden führen' (Cr.), 'to make immoral proposals,' cf. ἄλλως αἰεῖδεν, to speak in vain. In Prooim. 4 τὰ κύλλ' αἰεῖδεν refers to the 'limping' verse, the 'scazon,' or 'choliambic.' Lit. 'I'd have taught her for her lame (vicious) advice to go limping away,

and to hate the very threshold of my door.' With τῆς θύρης κτλ. cf. iii. 38.

73. μὴδὲ ἔν . . . τοῖον. 'Not one word (proposal) of this kind.' For the hiatus cf. Introd. ch. V. 2. A. i. d and v. 43.

74. μιτρηῖαισι. Cf. Servius ad Aen. iv. 216 Multa lectio mitras proprie meretricum esse docet. So Pollux iv. 151 διάμτρος ἑταῖρα. The Papyrus has μετρηῖαισι, with the initial letter somewhat obscured. There is, however, no reason to doubt that it is μ: hence ἀλετρηῖαισι = ἀλετρίσι (Cr.) is not possible. Blass reads (v. above) μὴδὲ ἔν[α] . . . φέρουσα χώρει μῦθον· ὃν δὲ γρήγαισι κτλ. This involves the addition of a letter to ἔν, for which there is no room in the MS.

75. ταῖς νέαις. Such women as Myrtale and Sime (v. 89) are meant. Perhaps ταῖς νέαις with the article means 'those young women of yours,' and Gyllis at v. 90 may refer back to these words of Metriche.

76 sq. τὴν Πυθέω . . . Μητρίχην. Cf. Sulpicia maior xvi. 3: Si tibi cura togae (i. e. of harlots) potior, pressumque quasi scortum quam Servi filia Sulpicia. Metriche adopts her full title as a woman of honourable estate, very different from the lights-of-love of v. 75.

Πυθέω is the gen. of Πυθέης, for which we should expect Πυθείω; but after ε or ι the ε of the termination is dropped, cf. μνέων from μνέαι, ii. 22.

θάλπειν τὸν δίφρον. Cf. on v. 37.

ἀλλ' οὐδὲ τούτων, φασί, τῶν λόγων Γυλλίς
δεῖται. Θρείσσα, τὴν μελαινίδ' ἐκτ[ρ]ιψον
κῆ]κτημόρους τρεῖς ἐγγέα[σα τοῦ ἀ]κρήτου, 80
καὶ ὕδωρ ἐπιστάξασα, δὸς πιεῖν ἰ[δ]ρ[ρ]ῶ.

ΘΡ. τῇ, Γυλλί, πῖθι.

ΓΤ. δεῖξον· οὐ π[αρα]λλάττειν
πέισουσα σ' ἦλθον, ἀλλὰ ἐ[κ]ητι τῶν ἰ[δ]ρ[ρ]ῶν.

78 ΟΥΔΕ superscr. XI m. rec. 3 P ΦΥCΕΙ superscr. A m. rec. 2 P
79 post ΔΕΙΤΑΙ spatium in margine ΚΥΠΕΛΛΑ superscr. ΛΕΥ (Blass)
80 κῆκτημόρους Nicholson, Bücheler: . . . ΚΤΗΜΟΡΟΥC P ἐγγέα[σα τοῦ
ἀκρήτου] Crusius: ΕΓΓΕΑC . . . ΟΥ P: ἐγγέα[σα μοι ἀκρήτου] Headlam
81 ΚΑΙ cum paragrapho P πείν Kenyon ἰδρῶ Blass:
. ΔΡΩΙ P: ἀδρῶς Bücheler 82 Verba τῇ Γυλλί πῖθι servae dedi
Ribbeckium secutus post ΠΕΙΘΙ spatium maius P post ΔΕΙΞΟΝ
spatium οὐ παραλλάττειν scripsi: ΟΥ Π . . . ΛΑΤΤ . . P (ita nunc
Kenyon): οὐκ ἐγὼ πάμπαν Blass 83 post ΗΛΘΟΝ spatium ἀλλὰ
ἐκητι τῶν ἰρῶν Crusius ΤΩΝ ΙΡΩΝ P: ἀλλ' ἐλεξ' ἐγὼν εἰρων Stadtmüller

Metriche quotes the words of Gyllis against her with considerable effect.

ἐνγελᾷ. Present tense, as γελάω has for future γελάσομαι. 'No one can point the finger of scorn at Mandris,' i. e. on account of his wife's behaviour.

78. οὐδέ. Metriche did not want to listen to Gyllis; neither (οὐδέ) does Gyllis on her part wish to hear more than 'yes' or 'no.'

φασί introduces a proverbial expression; cf. Lat. (ut) aiunt. Cf. vii. 49 ἀλλ' οὐ λόγων γάρ, φασίν, ἡ ἀγορὴ δεῖται. Proverbs are sometimes indicated by other formulae, e.g. ii. 44-5 φησὶ . . . τὸ τοῦ λόγου δὴ τοῦτο.

Gyllis does not 'need such words,' the plain refusal is enough. Metriche sees that her visitor is not likely to appreciate her love for Mandris, and so without further ado she prepares to get rid of her amicably.

79. δεῖται. For this, which = indiget, cf. vii. 49, quoted in the last note. In vi. 41 δεῖται = δεῖ: τὴν μὲν γλώσσαν ἐκτεμῖν δεῖται; and so apparently ἐδεῖτο = ἔδει at viii. 18; but v. note on vi. 41.

μελαινίδα. A large shell from which to drink, Lat. concha. Cf. Juvenal vi. 304 cum bibitur concha, i. e. extra mensuram, according to the Scholiast.

The female pandar is constantly described as besotted. Propertius, v. 5. 75 invokes upon the lena a curse of perpetual thirst, and assigns her as a monument curio vetus amphora collo.

80. [κῆ]κτημόρους, sc. κνᾶθους; each holding $\frac{1}{4}$ of the current local liquid

measure. If the κοτύλη was the local standard, then three ἐκτημι. would be $\frac{1}{4}$ pint; and with two parts of water to one of wine, the amount offered to Gyllis would be $\frac{1}{4}$ pint (Nicholson, Athenaeum, Oct. 3, 1891). 'Εκτημόροι = sextarii (Herwerden), but 3 pints would be too much.

81. ἰδρῶ. This reading, due to Blass, seems to mean 'in a bumper,' lit. 'violently' (cum sudore). It is apparently colloquial. ἀδρῶς (Bücheler) would have the meaning 'strongly'; the word ἀδρῶς being used of strong drink. The indications of the MS. are, however, in favour of ι, not s, as the final letter.

82. The first words are spoken by the maid (Θρείσσα), not by Metriche, as the παράγραφος after v. 81 indicates.

τῇ. Usually τῇ, an old Epic imperative, in Homer always followed (as it is here) by a second imperative: e.g. τῇ σπείσον Διί, II. xxiv. 287.

δεῖξον. 'Give me.' At iii. 62 we may take δείκοντες in a similar sense, 'to bring forward.' The Ionic form would be δέξον, but here the letter ι is not marked as to be deleted. At iii. 62, moreover, the MS. has δέκοντες = δείκοντες.

π[αρα]λλάττειν. Used absolutely, = 'to go astray,' Lat. desipere: Plato, Tim. 27 C, 71 E; cf. Eur. Hippol. 935 λόγοι παραλλάττοντες, 'delirious words.' So I read from the traces of the MS. We require an infinitive to provide an object to πέισουσα.

83. ἰ[δ]ρῶν. There is no doubt as to the reading, but it is not clear what ἰρᾶ

ΜΗ. ὦν οὐνεκέν μοι, Γυλλί, ὠνά[θης τοῦδε.
 ΓΤ. ὅς σοῦ γένοιτο, μᾶ τέκνον, π[ο]λύ[ς] ληνῶ· 85
 ἡδύς γε, ναὶ Δήμητρα· Μη[τρ]ίχ[ης] οἷ[νο]ν
 ἡδίον· οἶνον Γυλλίς οὐ πέ[π]ωκέ[ν] [κ]ω.
 σὺ δ' εὐτύχει μοι, τέκνον. ἄσ[φαλέως] τήρει
 σαντήν· ἐμοὶ δὲ Μυρτάλη τε κ[αὶ] Σίμη 90
 νέαι μένοιεν, ἔστ' ἂν ἐνπνέ[η] Γυλλίς.

84 ὠνάθης τοῦδε scripsi: ΩΝΑ..... P: ὠνά' ἡδίστου Crusius 85
 COY cum accentu ~ super Y P MA cum accentu ~ P ληνῶ Crusius
 86 Μητρίχης οἶνου Blass: Μητρίχης οἶνος· Bücheler 87 ΗΔΕΙΟΝ cum
 accentu acuto super E P πέπωκέν κω Crusius: ΠΕ. ΩΚΕΝ. Ω P:
 πέπωκ' οὐκω Bücheler 88 ἀσφαλέως τήρει Blass: ΑΣ..... (vel ΑΘ.....)
 P 89 ΤΑΥΤΗΝ superscr. C m. pr. P καὶ Σίμη Bücheler: K...ΙΜΗ P:
 καὶ Ἐντίμη Rutherford

are referred to. Perhaps some festival in honour of Aphrodite: v. on v. 62. But Gyllis may have said the first thing that occurred to her in her confusion.

In Ionic we find both *ierōs* and *irōs*. On the relation of these forms to one another cf. Smyth, *The Greek Dialects: Ionic*, p. 631.

84. 'And because of this (the reason which G. has just given) you have enjoyed the cup of wine.'

τοῦδε, sc. οἶνου. For the gen. cf. οὗτος ὀναίμην τῶν τέκνων, Ar. *Thesm.* 469. Metrich points to the *μελανίς*, which is still in Gyllis' hand.

85. ὅς = καὶ οὗτος, i.e. the wine referred to in v. 84.

μᾶ. 'Truly,' 'verily.' This word, which some refer to *μήτηρ*, i.e. *Δημήτηρ*, is, according to the observation of Meister, used only by women. It occurs eleven times in Herodas, and must be carefully distinguished from *μά*. See iv. 20, 33, 43, &c.

At Theokr. xv. 89 (μᾶ πόθεν ἄνθρωπος) the Scholiast says that the usage is Syracusan and expresses indignation: Συρακόσιον τὸ μᾶ, ἐπὶ ἀγανακτήσεως λεγόμενον. This statement is probably a mere inference from the passage in Theokritos, and is not borne out by the fresh evidence in Herodas. Thus at Her. iv. 20, 33 μᾶ expresses admiration or surprise. For *Mā* = Rhea Kybele, worshipped throughout Asia Minor, cf. A. E. Contoléon, *Rev. des Études grecq.* xi. 169-173.

86. *Δήμητρα*. So Metrich uses *μά*... τὴν φίλην *Δήμητρα*, v. 69. On the *Θαλύσια*, the festival of Demeter in Kos, v. Theokr. vii and commentators: Paton-

Hicks, p. 358.

88. εὐτύχει μοι. Like *χαίρέ μοι* ὁ Πάτροκλος καὶ εἰν' Αἶδαν δόμοισιν, II. xxiii. 19. Introd. ch. V. 2. B. 2. b.

τέκνον. This can be addressed only to Metrich, not to *Θρέσσα* as Ribbeck takes it.

ἄσ[φαλέως] τήρει. This reading is due to Blass. After α there is in P apparently σ or θ, not γ (*ἀγκαλίζον δέ*, Bücheler).

89. *σαντήν*. P has *σαντην* corrected to *σαντην*. The latter is probably right, as it is hardly likely that Gyllis would express solicitude for the attendant.

ἐμοί. Emphatic: 'my hope is that Myrtale,' &c.

Μυρτάλη. The name of a courtesan, found also in ii. 65, and elsewhere, e.g. in Aristainetos i. 3.

Σίμη. This reading seems better than *κάντιμη* = καὶ Ἐντίμη. The name Σίμη is perhaps found in Lukian *diall. meretr.* 4. 4, and certainly on Inscriptions (L. Rademacher, *Rhein. Mus.* vol. lv. 150).

90. νέαι μένοιεν. We may suppose that the women in question lived with Gyllis, who prays that they may remain young and attractive while she has breath in her body. Cf. on v. 75. The ending of the Mime thus shows Gyllis in somewhat the same character as the *Πορνοβοσκός* of ii.

In the same way the end of ii prepares us for the third Mime, which illustrates practically the principle expressed in ii. 100. So also vii follows naturally on vv. 95-6 of vi. Possibly i, ii, iii may have formed a kind of trilogy; also vii may have been acted immediately after vi.

II

ΠΟΡΝΟΒΟΣΚΟΣ

BATTAROS ΓΡΑΜΜΑΤΕΥΣ

ΒΑ. ἄνδρες δικασταί, τῆς γενῆς μ[έν] οὐκ ἔστ' ἡμέων κριταὶ δῆκουθεν οὐδὲ [τῆ]ς δόξης,

1 ΕΣΤΕ] super E prius accentum gravem habet P 2 post ΔΗΚΟΥΘΕΝ spatium

Battaros, by profession a *Πορνοβοσκός*, brings an action against a man of higher position named Thales. The ground of complaint is that Thales has entered the house of Battaros forcibly and attempted to carry off one of his protégées, by name Myrtale.

The Mime is entirely taken up with the speech of Battaros. He begins by warning the jury not to be influenced by the social position of Thales. To give a rich man the right to maltreat and rob a neighbour because the latter is poor would be inconsistent with the principles of democracy. Thales is in reality only a Phrygian who has changed his name. The law of Chairondas (Charondas) on the subject of assault is then read at the request of Battaros. Then follows abuse of Thales' character. Myrtale is called as a witness to the truth of Battaros' allegations. Battaros admits his low birth and the stigma attached to his calling: but in his person the jury are trying the cause of all the aliens resident in the state. The hospitality of Kos has been famous ever since the time when Herakles and Asklepios were entertained there. Finally Battaros calls on the jury to judge without fear or favour, and to condemn Thales, for, as the proverb goes, 'Phrygians improve by beating.'

The scene is laid at Kos, as we see from vv. 95 sqq. The dramatist Eubulos wrote a *Πορνοβοσκός* (O. Hense, *Rhein. Mus.* lv. 222 sq.). We also hear of a *Πορνοβοσκός* by Poseidippos, and a *Τάκνθος ἢ Πορνοβοσκός* by Anaxilas (Schneider, *N. Jahrb. f. Phil.* cxlv. 108 sqq.). The type was probably derived from Magna Graecia: Crusius, *Unters.* p. 50. This Mime is one of

the best, if not the best, of the whole collection. The character of the pandar is excellently maintained throughout: and there is considerable humour shown in the contrast between the style of the great masters of Attic forensic eloquence, which Battaros affects, and the ignoble nature of the charge which he brings against his opponent. It is probable that Herodas derived some hints from Sophron in writing this Mime (Crusius, *Unters.* 51). There are also several reminiscences of the Attic orators, which can scarcely be accidental: cf. the notes on vv. 23, 33, 86, 92. Herzog has claimed for the speech of the *Πορνοβοσκός* what he calls a *Τρεπίδειος χαρακτήρ* (*Koische Forschungen und Funde*, p. 214). On this cf. O. Hense, *Rhein. Mus.* lv. 222 sqq., who justly decides that it is not Hypereides alone that has suggested this Mime. It is Attic oratory in general that is here travestied or rather 'der kunstreiche Apparat dieser Beredsamkeit, und ihr bisweilen hoch gegriffener Ton.' (p. 229). With Battaros Prof. Weil compares Ballio in Plaut. *Pseudolus* (*Journal des Savants*, 1891, p. 667). We may add Sannio (Terence, *Adelphi*).

1. γενῆς. Cf. below, v. 32 and iv. 84. Kallimachos used the word, *fr.* 241. Her. does not use *γένος*.

2. ἡμέων. Probably 'of Thales and myself,' and not = ἐμοῦ.

δῆκουθεν. Attic *δήκουθεν*. *δῆκου* is found iii. 91, v. 24; *δήκουθεν* only here. It occurs in Attic chiefly before a vowel: Ar. *Wasps* 296; Plut. 140. Themistios reckoned 'inter delicias Atticionum τὸ δῆκουθεν καὶ τὸ κάπειτα καὶ τὸ Διοσκόρω' (Lobeck, *Phryn.* p. 212, quoted by Starkie on Ar. *Wasps*, l. c.).

οὐδ' εἰ Θαλῆς μὲν οὗτος ἀξίην τ[ὴν] νηῦν
ἔχει ταλάντων πέντ', ἐγὼ δὲ μ[ὴ]ς ἄρτους,
δίκη ὑπερέξει Βάτταρον [τι] π[η]μ[ή]ν[ας]
..... λύκον γὰρ [ἀξίον] κλαῦσαι

5

τελῶ δραχμὴν μέρος τι τῆς [πό]λεως κηγώ
καὶ ζῶμεν οὐχ ὡς βουλό[μεσ]θα, ἀλλ' ὡς ἡμέας

3 lineolam ad init. versus habet P: cf. i. 31 νηῦν NYN superscr. H m. pr. P 4 δὲ μ[ὴ]ς ἄρτους Palmer: ΔΕΜ... ΑΡΤΟΥC P: δὲ μ[ὴ]δ' ἄρτους Crusius 5 δίκη ὑπερέξει Βάτταρον πημῆνας Nicholson, Bücheler: ... HMH . IAC P 6 ad initium versus . . KOIN . ΩΛΥ- KON P; ita nunc Kenyon: 'O an A ante I, N an Y post I incertum: de K posteriore vix dubitari potest' λύκον γὰρ ἄξιον κλαῦσαι Blass (v. adnotatt.) 7 . C . IHCOMACTOCHIAC . . . N(Y)XΩPH P (v. adnotatt.) 8 τελῶ δραχμὴν scripsi μέρος τι Crusius ξείνος μὲν ἱρός ἐστι κτλ. Blass . . ΛΕΩC superscr. IO m. pr. P 9 καὶ ζῶμεν οὐχ ὡς βουλόμεσθα ἀλλ' ὡς ἡμέας Crusius: . . . ΩΜΕΝΟΥΧΩC ΒΟΥΛΟ... ΘΑ ΚΑΛΩC ΗΜΕΑC (K in voc. ΚΑΛΩC postea deleta) P H in voc. ΗΜΕΑC accentum acutum habet

3. Θαλῆς. For the name and accent cf. O. Schneider, *Callimachea* ii. 260, who gives the rule Θαλῆς, gen. Θαλοῦ; but Θαλῆς, gen. Θάλητος.

τ[ὴν] νηῦν. The ship on which Thales brought a cargo of wheat to Kos from Aké (v. 16).

4. ἐγὼ δὲ μ[ὴ]ς ἄρτους, sc. τρώγω; 'I am like a mouse nibbling loaves,' i.e. I live from hand to mouth. This reading suits the space in the MS. better than ἐγὼ δὲ μ[ὴ]δ' ἄρτους (Crusius). For the omission of the verb cf. on i. 3.

5. δίκη ὑπερέξει, 'will get the better of me in law.'

Βάτταρον. The name is appropriate to a κίναδος (v. 74). Cf. Βάταλος, the name applied to Demosthenes by his enemies: Aischin. 41. 14. Stammering is the mark of a μαλακός (Persius i. 35). In Plut. *de poet. aud.* iii. p. 18 C we find Βάτραχος ὁ πορνοβοσκός alluded to as a well-known character in literature, by the side of Thersites and Sisyphus. Hense would read Βάτταρος there for Βάτραχος (*Neue Jahrbücher* 145-6, pp. 265-7).

π[η]μ[ή]ν[ας]. Cf. πημῆνη, iv. 70.

6. The restoration is very uncertain. Blass reads τῷ δακτύλῳ. λύκον γὰρ ἄξιον κλαῦσαι κῆν λήγης ὀμαστος ἦ, ἄστυ δ' ἐν χώρῃ: but δακτύλῳ is very doubtful, and the sense proposed is obscure. Possibly however λύκον γὰρ [ἀξίον] κλαῦσαι may be right = 'it is enough to make a wolf

cry,' i.e. to extort a display of feeling from the most unsympathetic. Then v. 7 would begin a fresh sentence. I had thought of ἐκεῖ (ἰὼν) γενήσομαι ἄστος ἢ ἄστυ καὶ χώρα, 'I will enrol myself in a city, where there is a true city and not a wilderness.' Cf. ἀγρός ἢ πόλις ἐπὶ τῶν παρανομοῦντων, *Paroemiogr. Graeci* ii. 11: Epicharmos is also quoted for the words ἀγρὸν τὴν πόλιν ποιοῦσιν. The letter however before . . ησσομ seems to be ι (Blass) and not ν, and that before χωρῇ is not certain (ἦ ἄστυ συγχωρῇ Crusius after Mekler).

In these circumstances no restoration can attain to reasonable certainty, and I therefore leave vv. 6-7 incomplete.

8. τελῶ δραχμὴν, 'I pay a drachma,' i.e. 1 drachma per month as μέτοικος. So at Athens the μέτοικοι paid 1 drachma per month (the μετοίκιον). Battaros claims to be protected as belonging to a recognized class of aliens. He has a 'stake in the country'; μέρος τι τῆς πόλιος κηγώ.

'δραχμὴν is quite possible, though the η is not quite clear' (Kenyon).

[πό]λεως. The MS. has in the text πολεως, which was then corrected to πολιος, the letters ιο being written over εω. πόλιος is found at vv. 26, 31. *Introd.* ch. V. 2. A. v.

9 sq. καὶ ζῶμεν. Battaros makes use of a proverbial phrase which is best

ὁ καιρὸς ἔλκει. προστάτην [νέμ]ειν Μέννην, 10
ἐγὼ δ' Ἀριστοφ[ῶ]ντα πύξ [νέ]νικηκεν
Μέννης, [Ἀρισ]τοφ[ῶ]ν δὲ κ[ῆ]τι νῦν ἄγχει.
κεῖ μ[ὴ] ἐστ' ἀλ[ηθ]έα ταῦτα, τοῦ ἡλίου δύντος
ἐξέλ[θετ'] ὁ[λέσ]ων, ἄνδρες, ἦ[ν] εἴ[χε] χλαῖναν
στ[εν]ῶς ἔ[γ]ω τῷ προστάτ[η] τ[εθ]ώρ[η]γμαι. 15

10 ὁ καιρὸς ἔλκει Stadtmüller, Headlam νέμειν] . . . I P: in margine NEMEN m. rec. 4 11 ἐγὼ δ' Ἀριστοφ[ῶ]ντα Headlam: . . . ΑΡΙ... ΦΩΝΤΑ P: ἐγὼ τ' Ἀριστοφ[ῶ]ντα Crusius νενίκηκεν Kenyon 12 Μέννης Ἀριστοφ[ῶ]ν δὲ Blass, Crusius κῆτι Bücheler. NYN ΑΓΧΙ P 13 κεῖ μ[ὴ] ἐστ' ἀληθ[ε]α ταῦτα Blass: . . . ΗΕCΤΑΛ... ΕΑ P. τοῦ ἡλίου Kenyon, Blass 14 ἐξέλ[θετ'] ὁ[λέσ]ων Blass. ἦν εἴχε Blass: Η... ΧΕ P 15 στενῶς Blass: .. Ε(Γ)ΝΩC P: ἀτενῶς Crusius τεθώρηγμαι Blass: . ΕΘΩΡΗΓΜΑΙ P: δεδώρημαι Bücheler

known in the form ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα, Menander *Monost.* 190; cf. Terence *Andria* iv. 5. 10 ut quimus, aigunt, quando ut volutus non licet. The proverb is, however, earlier than Menander: Plato, *Hipp.* Mai. 301 C, alludes to it: οὐχ οἷα βούλεται τις, φασὶν ἄνθρωποι ἐκάστοτε παροίμαζόμενοι, ἀλλ' οἷα δύνανται. Instead of ὡς δυνάμεθα Battaros uses the form ὡς ἡμέας ὁ καιρὸς ἔλκει, 'I live not as I should like, but as circumstances force me.' Headlam (*C. R.* xiii. 151) compares with ὁ καιρὸς ἔλκει Philostr. *Ep.* p. 229. 23 ἄγονσιν αὐτὸν οἱ καιροί, Liban. *Ep.* 1567, &c. καιρός = χρεία, τύχη, τὰ πράγματα: ἔλκει = βιάζεται.

10. προστάτην. 'A patron,' i.e. a citizen of Kos, who would look after the interests of aliens who sought his protection. We must distinguish προστάτης in this sense from the several members of the board of προστάται at Kos, which corresponded to the Athenian πρυτάνεις: cf. v. 40, and Paton-Hicks, p. xxxvi.

[νέμ]ειν. Infinitive for imperative (an Ionic idiom: Headlam, *J. Ph.* xxi. 83). I have adopted this reading, which is a correction in the margin, for νέμει, which was probably the reading of the text. Battaros challenges Thales to settle the dispute through their respective champions; he himself selects a footpad, Aristo hon.

Μέννην. 'The name Μέννης, gen. Μεννέω, occurs Nic. Dam. *fr.* 53 (Pape-Benseler),' Palmer: cf. Crusius, *Unters.* p. 177.

ΜΑΙΕΝ

C

11. [ἐγὼ] δ' Ἀριστοφ[ῶ]ντα, sc. νεμῶ. An Aristophon is mentioned on a Koan inscription, P.-H. 10 a. 50.

πύξ [νέ]νικηκεν. The fact is mentioned with the object of showing that Mennes is no weakling. Battaros plays fair: the champion he proposes to assign to Thales is a doughty fighter.

12. [Ἀρισ]τοφ[ῶ]ν κτλ. The exploits of Aristophon as a footpad (cf. ἄγχει) had gained him a reputation: cf. 'Ορέστης ὁ μαινόμενος in Aristophanes, *Acharn.* 1166, *Birds* 1491.

Battaros then playfully invites the audience to come and witness the feats of Aristophon after sunset, when they will probably leave their cloaks in the possession of the footpad. This must be the general sense; but the restoration of vv. 13-14 presents difficulties.

13 sq. The reading which I have adopted is that of Blass: 'if this be not true, come forth after sunset and you shall lose, each man of you, his cloak.' . . . ηεστ seems certain and αλ quite possible, Kenyon. The construction, however, ἐξέλ[θετ'] ὁ[λέσ]ων, sc. πᾶς τις, is decidedly harsh. ἐξέλ[θετ'] may be for ἐξελθέτω: but we should have expected the *scriptio plena*.

15. [στ]ενῶς. 'Closely.' So Blass: the ordinary reading is ἀτενῶς.

[τ]εθώρ[η]γμαι. 'I use my champion to defend me,' lit. 'as my armour.' Cf. Hom. *Od.* xxiii. 369 ἐθωρήσονται δὲ χαλκῷ, *Il.* viii. 530 σὺν τεύχεσι θωρηχθέντες. For the perfect = present cf. *Introduction*, ch. V. 2. B. 5. b. v.

ἐρεῖ τάχ' [ύμιν] ' ἐξ Ἀκης ἐλήλουθα
 πυρρὸς ἄγων κῆστησα τὴν κακὴν λιμὸν.
 ἐγὼ δ' ἐπόρνας ἐκ Τύρου· τί τῷ δήμῳ
 τοῦτ' ἐστί; δ'ωρεὴν γὰρ οὐθ' οὗτος πυρρὸς
 δίδωσ' ἀλήθειν οὐτ' ἐγὼ πάλιν κείνην.
 εἰ δ' οὐνεκεν πλεῖ τὴν θάλασσαν ἢ χλαῖναν

20

16 ἐρεῖ τάχ' [ύμιν] Crusius: Χ Ν Ρ ἐλήλουθα Blass
 17 πυρρὸς ἄγων Crusius: . . . ΟΥΡΑΓΩΝ Ρ κῆστησα τὴν Mekler:
 ΚΗ. ΤΗCΤΑΤΙΝ cum accentu acuto super H prius Ρ; T secundum
 postea deletum est 18 sq. ἐγὼ δὲ πόρνας Headlam: . . . ΕΠΟ.
 ΝΑC Ρ: ἐγὼ δὲ περρὰς Crusius ἐκ Τύρου· τί τῷ δήμῳ τοῦτ' ἐστί;
 Headlam: ἐκ Τύρου τι τῷ δήμῳ προτίθημι Crusius 19 δ'ωρεὴν Hicks
 20 δίδωσ' ἀλήθειν Headlam: ΘΙΝ Ρ. πάλιν κείνην] καλὴν κινεῖν
 Bücheler, Headlam: παλιν κ. ωὴν olim Kenyon

16. [ἐρεῖ τάχ' [ύμιν]. The figure called in Rhetoric προκατάληψις, anticipation of the opponent's case. The 1st persons in vv. 16, 17, can scarcely proceed from any one but Thales, and must therefore be in a quotation. The only letter visible in the first part of the line, is apparently a χ about the fifth or sixth letter (Kenyon). Hence λέγει λόγους μὲν (Headlam) is not so good as ἐρεῖ τάχ' ὑμῖν.

Ἀκης. The well-known Phoenician seaport which was afterwards called Ptolemais: now St. Jean d'Acre. Mahaffy, *Empire of the Ptolemies*, p. 90. ἐλήλουθα. Cf. the Homeric εἰλήλουθα.

17. [πυρρὸς ἄγων. Cf. on v. 80. Wheat and oil were the staple products of Phoenicia. These were exported from Tyre, Sidon, and Ake.

κῆστησα. The manuscript reading is κηστησα, i.e. probably κηστησα: the scribe afterwards deleted the τ in the final syllable. ἐστησα = ἐπαυσα.

τὴν κακὴν λιμὸν. λιμὸς is masc. in Attic. The feminine ἡ λιμὸς is called by the grammarians Doric: and is accordingly used by the Megarian in Ar. *Acharn.* 743; cf. Bion vi. 4. But it also occurs in the Homeric *Hymn to Demeter* 312, Kallim. *fr.* 490, in Polybios and the Anthology.

The date of the famine here alluded to is not known.

18. [ἐγὼ δ' ἐπόρνας, sc. ἐλήλουθα ἄγων. This is Battaros' reply to the imaginary appeal of Thales. The latter may lay claim to your consideration because he relieved you in time of famine. But this was no disinterested act on his

part. He did so because he had something to gain, as I have when I bring my slaves to market. The reading usually adopted is περρὰς (pres. partic. of πέρρηνμι). With this reading τῷ makes a difficulty. 'πόρνας is probably right,' Kenyon.

ἐκ Τύρου. The relations between Kos and Tyre were close and intimate: cf. P.-H. 165, 341; Crusius, *Unters.* p. 178. τί τῷ δήμῳ κτλ. 'What does that matter to the people?'

19. [δ'ωρεὴν. Attic δωρεάν, 'gratis.'
 20. [δίδωσ' ἀλήθειν. This restoration is fairly certain. -θιν = -θιν is clearly legible. ἀλήθειν = ἀλεῖν. The play upon the two meanings of the verb (cf. Latin *molō*) is obvious. The infinitive is one of purpose. Cf. *Introd.* ch. V. 2. B. 5. c. v.

πάλιν κείνην, sc. δίδωμι ἀλήθειν. This is the true reading; καλὴν is not possible, for 'the first letter seems plainly π' (Kenyon). Battaros, as he says κείνην, points to Myrtale (cf. v. 65).

21 sqq. The main verb of the protasis is ἀζει, v. 24. 'If, because he is a rich trader, he is to be allowed to carry off my slaves by force, the protection given by the state is worthless.'

πλεῖ τὴν θάλασσαν. A common phrase: cf. Demosth. *Phil.* i. 34, Antiph. *Ἐφέσ.* i. πλεῖς τὴν θάλατταν σχολίων πωλουμένων; 'do you live by trading while you can buy a rope (to hang yourself)?' οἱ πλείοντες is frequent, = 'traders.'

In the New Comedy and the Greek Anthology, the sailor is a type of the unruly class of the community, frequenting low houses and bad company: cf. Plautus, *Menæchmi*; Lukian, *dial.*

ἔχει τριῶν μνέων Ἀττικῶν, ἐγὼ δ' οἰκέω
 ἐν γῇ, τρίβωνα καὶ ἀσκέρας σαπρὰς ἔλκων,
 βίη τιν' ἄξει τῶν ἐμῶν ἐμ' οὐ πείσας,
 καὶ ταῦτα νυκτός, οἷχεθ' ἡμῖν ἢ ἀλεωρῇ
 τῆς πόλιος, ἄνδρες, καὶ ὅτῳ σεμνύνεσθε,
 τὴν αὐτονομίην ὑμέων θαλῆς λύσει.
 ὃν χρῆν ἑαυτὸν ὅστις ἐστὶ κακὸς ποίου
 πηλοῦ πεφύρητ' εἰδότ', ὥς ἐγὼ ζῶειν

25

24 ΕΜΟΥ cum accentu gravi super Ε et coronide post Μ Ρ 28 ὃν
 χρῆν ἑαυτὸν Ellis: ΟΝΕΧΡΗΝΑΥΤΟΝ Ρ 29 ζῶειν Crusius: ΖΩΙΗΝ Ρ

metr. iv. 3, p. 287. So Horace, *Epodes* xvii. 20.

χλαῖναν. Cf. v. 14.

22. τριῶν μνέων Ἀττικῶν. For the form μνέων = μνέων cf. on i. 76 Πυθέω. At v. 21, 3 minae is the price of a slave. At vii. 79, 1 mina is asked for a pair of ladies' shoes. v. Excursus II.

23. ἐν γῇ. Thales could hoist sail and get away at short notice. Battaros was tied to land. No doubt the hope of securing immunity from punishment would be stronger in the sea-faring class, and would make them more reckless.

τρίβωνα (sc. φορῶν, from ἔλκων) is the rough cloak of the poor and of certain philosophers (e.g. Cynics and Stoics). Cf. Ar. *Wasps*, 116, 1131; *Ekkli.* 850.

ἀσκέρας. Pollux vii. 85 ἀσκέραι ὑπόδημα λάσιον χειμῶνος χρήσιμον: also in Bekker's *Anecdota*, 452. 9 the ἀσκέρα is said to be ὑπόδημα Ἀττικόν. ἀσκέρα, ἀσκερίσκος are quoted from Hipponax; cf. *fr.* 19 (which Her. seems to have had in his mind) ἐμοὶ γὰρ οὐτ' ἔδωκας οὐτε κω χλαῖναν | δασείαν, ἐν χειμῶνι φάρμακον ῥίγεις | οὐτ' ἀσκέρησι τοὺς πόδας δασείησι | ἐκρυψας.

ἔλκων. Cf. vii. 125. This particular kind of shoe was no doubt worn loose on the feet. There is a noteworthy parallel to this passage in Isaios v. 11 ἐγκαλεῖ αὐτῷ ὅτι ἐμβάδας καὶ τρίβωνια φορεῖ; v. Introduction to ii.

25. καὶ ταῦτα νυκτός. *Idque, et id* are similarly used in Latin. For νυκτός see v. 35.

οἷχεθ' κτλ. 'The protection of (i.e. afforded by) the city to us (metics) is past and done with.'

ἡμῖν (or ἡμῖν). So in Attic Tragedy frequently. On the quantity of the ι cf. *Introd.* ch. V. 2. A. vii.

ἢ ἀλεωρῇ. For the scansion cf. v. 72. 26. πόλιος. Cf. v. 8.

καὶ ὅτῳ κτλ. This refers to v. 27. Note the order of the words; 'that on which you pride yourselves, the independence of the state, will be ended by—Thales.' Cf. for the sentiment Sannio in Terence (*Ad.* ii. 1. 175) *regnumne, Aeschine, hic tu possides?*

27. τὴν αὐτονομίην. On the independence of Kos see Paton-Hicks, pp. 29 foll. ὑμέων. This is a cretic here: at vii. 62 it is a spondee, by synizesis. ἡμέων (found 6 times) is always a spondee. Palmer would therefore emend to λυμεῶν, 'ravisher'; cf. Eurip. *Hipp.* 1068.

28 sq. χρῆν κτλ. 'He should remember who he is, and of what clay he is formed, and live as I do.' The imperfect implies that Thales neglects this duty.

P has ονεχρηναυτον, the ε being attached to the wrong word.

ἑαυτόν. For the accusative after εἰδότα cf. v. 78 ἑαυτὸν αὐτίκ' εἰδήσει.

κακὸς ποίου κτλ. An allusion to the fable of Prometheus. Cf. Kallimachos *fr.* 133 εἰ σε Προμηθεὺς | ἐπλάσσε καὶ πηλοῦ μὴ ἐξ ἐτέρου γέγονας: Horace, *Carm.* i. 16. 13.

There is also no doubt some sarcasm conveyed by the word πηλοῦ. Note the form ποίου for κοίου (cf. on i. 10 κον): it is probably preferred here owing to the alliterative effect: ποίου πηλοῦ πεφύρηται (cf. v. 56).

29. πεφύρηται. The αἰ is elided as at iii. 41, v. 74, vi. 63. Cf. *Introd.* ch. V. 2. A. i. e.

ὥς ἐγὼ ζῶειν. i. e. (ὃν χρῆν) . . . ζῶειν ὥς ἐγὼ (ζῶ).

The MS. has ζωειν, which Crusius thinks may be due to a conflation of two readings: i. e. ζην and ζωιν (= ζῶειν).

τῶν δημοτέων φρίσσοντα καὶ τὸν ἡκιστον. 30
 νῦν δ' οἱ μὲν ἔοντες τῆς πόλιος καλυπτῆρες,
 καὶ τῇ γενῇ φυσῶντες οὐκ ἴσον τούτῳ,
 πρὸς τοὺς νόμους βλέπουσι, κῆμὲ τὸν ξείνον
 οὐδεὶς πολίτης ἠλόησεν, οὐδ' ἦλθεν 35
 πρὸς τὰς θύρας μεν νυκτός, οὐδ' ἔχων δάδας
 τὴν οἰκίην ὑψήψεν, οὐδὲ τῶν πορνέων
 βίη λαβὼν οἴχωκεν· ἀλλ' ὁ Φρύξ οὗτος
 ὁ νῦν Θαλῆς ἑὼν, πρόσθε δ', ἄνδρες, Ἀρτίμης,
 ἅπαντα ταῦτ' ἔπραξε, κοῦκ ἐπηδέσθη 40
 οὔτε νόμον οὔτε προστάτην οὔτ' ἄρχοντα.

36 ΟΙΚΙΑΝ cum accentu acuto super I posterius, et H superscr. m.
 pr. P ὑψήψεν Kenyon 37 βίη Kenyon: ΒΙΗΙ P 38 ΑΠΡΟ-
 ΘΕ cum puncto super A delendi causa P 39 ἅπαντα Blass: ΗΠΑΝΤΑ
 P: ἡ πάντα Meister

30. τὸν ἡκιστον. 'The meanest of the citizens,' *civium vel infimium*; cf. Rhianos: οὐκ ἂν ἀμάρτοις | αἰνήσας παίδων οὐδὲ τὸν ὑστάτιον.

The adverb ἡκιστα is common. The adj. seems to occur only in Aelian, *N. A.* 4. 31; but Aelian may have derived this usage from Homer (v. L. and S. s. v.).

31. καλυπτῆρες. A metaphor from the tiles of a roof, w^l ich the word *καλ.* originally means. Here it is used to signify the chief men of the state. Cf. the German 'Spitzen der Stadt.'

32. γενῇ. Cf. on v. 1. φυσῶντες. Usually of arrogance, cf. *magnam spirare*. It is not, however, used here in a contemptuous sense, for the sympathies of Battaros are with the καλυπτῆρες as opposed to Thales.

On the contracted form *φυσῶντες* v. Introduction, ch. V. 1, and for the phrase cf. Menander iv. p. 157 Meineke, ἅπαντες οἱ φυσῶντες ἐφ' ἑαυτοῖς μέγα.

οὐκ ἴσον τούτῳ, i.e. ἀλλὰ πολὺ μᾶλλον.

33. πρὸς τοὺς νόμους βλέπουσι. *leges respiciunt*, 'defer to the laws.' There is a striking parallel to the argument of this passage in Demosth. *Meidias* §§ 62f. Iphikrates had many friends; but though φρονῶν ἐφ' ἑαυτῷ τηλικούτον . . . οὐκ ἐβάδιζεν ἐπὶ τὰς οἰκίας . . . νύκτωρ κτλ. Cf. Introduction to this Mime (on imitation of the Attic orators).

34 sq. ἠλόησεν. ἀλοάω, or (as at v.

51) ἀλοιάω, is used (see v. 46) of assault and battery: whence πατραλοίας, μητραλοίας. Ar. *Clouds* 911, 1327.

ἦλθεν κτλ. Cf. Theokr. ii. 127-8 εἰ δ' ἀλλὰ μ' ὠθεῖτε καὶ ἂ θύρα εἴχετε μοχλῶ, πάντως καὶ πελέκει καὶ λαμπάδες ἦνθον ἐφ' ὑμέ.

36. τῶν πορνέων. Partitive gen. Introd. ch. V. 2. B. 2. a.

37. οἴχωκε, from οἴχομαι. Veitch quotes for this form Soph. *Aias* 896, Hdt. ix. 98. ὄχωκα occurs at Aisch. *Pers.* 13, Soph. *Fr.* 227. ὄχηκα is found in Epic and in late Prose.

Φρύξ. Cf. v. 100.

38. Ἀρτίμης. We hear of a Persian Satrap named Ἀρτίμης (Xen. *Anab.* vii. 8. 25): cf. Schulze, *Rh. M.* xlviii. 254. For the alleged assumption of a false name cf. Demosth. *De Corona* § 130, Lukian, *Peregr.* 1.

39. ἅπαντα. Some would read ἡ πάντα. On ἡ cf. Schneider, *Callim.* i. 353.

40. προστάτην. The προστάτης here may be the same as at v. 10 (= 'patron'). More probably, however, the word here means an official who with the ἄρχων acted as representative of the tribe. In the *Inscriptions of Cos* we have several references to the γνώμα προστατῶν (P.-H. 2, 10, 13, 23). In later inscriptions ἄρχων = the first magistrate. There seems to be a climax in the present passage: νόμος — προστάτης — ἄρχων: law in the abstract — a magistrate of lower rank — the first magistrate.

καίτοι λαβὼν μοι, γραμματεῦ, τῆς αἰκίης
 τὸν νόμον ἀνείπε, καὶ σὺ τὴν ὀπὴν βύσον
 τῆς κλειψύδρης, βέλτιστε, μέχρ' οὐ εἴπη,
 μὴ πρὸς τε κυσός, φησί, χὼ τάπης ἡμιν,
 τὸ τοῦ λόγου δὴ τοῦτο, λήτης κύρση. 45

44 μὴ πρόσθε κυσός φθῇσι Headlam 45 TO cum paragrapho subscr.
 P ΛΗΙHC cum punctis duobus super I (nempe diaeresis signum) P

41. [κ]αίτοι κτλ. Battaros pauses in true rhetorical fashion to call upon the γραμματεῦς.

αἰκίης. In the MS. αικίης might be either αἰκίης or αικείης. In Attic the spelling is αἰκία. The true Ionic form is αεικία (*Il.* xxiv. 19) or αεικείη (as in Herodotos). αἰκία is assault, and denotes a less serious offence than ὕβρις. In Attic law there was a δίκη for αἰκία, a γραφή for ὕβρις.

42. καὶ σὺ. Addressed to the official (δ' ἐφ' ὕδωρ Pollux viii. 113) who tended the κλειψύδρα, a water-clock to time the speeches in court; Battaros claims to have the flow of water stopped while the documents are being read out. For a description of the κλειψύδρα see Arist. *Probl.* xvi. 8.

τὴν ὀπὴν βύσον. 'Stop the hole' through which the water flows. The time consumed in reading documents is not to be reckoned in the time-allowance.

43. μέχρ' οὐ εἴπη, sc. ὁ γραμματεῦς. For the subjunctive without ἂν v. note on iii. 4. The hiatus before εἴπη may be explained by the fact that εἴπη once had Digamma. There seems to be no reason to change to μ. οὐ νείπη, i.e. ἀνείπη (ἀναγορεύω). Cf. the hiatus εὐ εἰδῇ at Ar. *Wasps* 425: also *Knights* 438, *Peace* 373 (εὐ ἴσθι).

44 sq. These lines are difficult; and we can hardly attain to certainty with regard to them. I take φησί with τὸ τοῦ λόγου δὴ τοῦτο, which is its subject, = 'as the proverb says.' Cf. Lukian, *Luk.* 18, p. 586 ἔκρινα τοῦτο δὴ τὸ τοῦ λόγου παλινδρομῆσαι μᾶλλον, and see Headlam in *Academy* 1891, p. 362, who quotes several instances from Lukian, Alkiphron, and Plutarch. There is no difficulty about the separation of φησί from its subject. This separation suits the colloquial style of the piece.

μὴ πρὸς κτλ. That there is some vulgar proverb here is plain, but the exact meaning is uncertain. The sense

is, I think, 'lest my *πρωκτός* suffer, and furthermore my blanket be stolen,' i.e. lest I be doubly injured, the reference being to a man who was robbed of his blanket and then tossed in it. See the description of tossing in a blanket in Libanios iii. 259 (quoted by Crusius, *Unters.* p. 179), with the expressions γέγυται τοῦ τάπητος, τῶν οὐ πεπειραμένων τοῦ τάπητος. λήτης κύρση = a passive, as ληίζεσθαι is usually middle. Supply διαφθαρῇ or the like with κυσός from λήτης κύρση (zeugma). Other views are as follows:—

(1) Headlam (*C. R.* xiii. p. 151) proposes μὴ πρόσθε κυσός φθῇσι χὼ τάπης κτλ., i.e. μὴ φθῇ ἐπιφερομένη ἡ κοιλία, *ne prius venter proficiat*, comparing Lucr. iv. 1026 (where *Babylonica* are the τάπης), Aisch. *Cho.* 753, Diphilos 72, &c. But the changes made in the manuscript reading are extensive, and the form φθῇσι requires more support than the solitary ἰδωμι, iii. 43.

(2) Bücheler explains '*litem litisque orationem cum pudendis eorumque tegmine comparans cinaedus videlicet natis iacturam minoris aestimat*.' Cf. Dalmeyda, '*de peur que, comme dit le proverbe. on ne nous arrache à la fois cul et chemise*.'

(3) For Crusius' various interpretations see *Unters.* 32 sq., 179. He takes κυσός as ὀπὴ τῆς κλειψύδρας, φησί (*sic*) as conjunctive, while his alternative renderings, *damit das Loch nicht dazuspricht* and *damit er nicht zum Loche spricht*, give a very forced sense to the first clause. The former is a capricious *Umkehrung* of πρὸς ὕδωρ λέγειν into ὕδωρ πρὸς τινα λέγει, for which there is no support whatever: the latter depends on an imaginary form, τὸ κυσός for τὸν κυσόν, to say nothing of an alteration of the manuscript *προστε* to *πρὸς τό*. The second clause (μὴ . . . ὁ τάπης . . . λήτης κύρση) he renders (p. 180) '*damit ich nicht geprellt ('tossed') werde*'; but this does not seem to explain λήτης κύρση.

ΓΡ. ἐπὴν δ' ἐλεύθερός τις αἰκίσῃ δούλῃν
ἢ ἐκὼν ἐπίσπῃ, τῆς δίκης τὸ τίμημα
διπλοῦν τελεῖτω.

ΒΑ. ταῦτ' ἔγραψε Χαιρώνδης,
ἄνδρες δικασταί, καὶ οὐχὶ Βάτταρος χρήζων
Θαλὴν μετελθεῖν. ἦν θύρην δέ τις κόψῃ,
μνὴν τινέτω, φησί· ἦν δὲ πύξ ἀλοιήσῃ,
ἄλ[λ]ην πάλι μνὴν, ἦν δὲ τὰ οἰκί' ἐμπρήσῃ
ἢ ὄρους ὑπερβῇ, χιλίας τὸ τίμημα
ἐ[ν]εῖ[μ]ε, κῆν βλάβῃ τι, διπλόον τίνειν.

48 ΔΙΠΛΟΥΝ cum paragrapho subscr. P

superscr. m. pr. P
tribuit Rutherford

50 ἦν . . . διπλόον τίνειν (v. 54) scribae (ΓΡ.)
51 ΦΗCIN P

54 ἐνεῖμε Kenyon: ΕΝΙΜΕ cum paragrapho subscr. P

46. The words of the law are read out. The clerk begins, not at the beginning of the law, but with the first clause that fits the case: hence δὲ with ἐπὴν.

47. ἐκὼν ἐπίσπῃ. *Aut sciens assectatus fuerit*; so Headlam, who shows that the phrase is a translation into Ionic of ἐπακολουθήσῃ: cf. Aisch. c. *Timarch.* 139 δούλον ἐλευθέρον παιδὸς μήτ' ἐρᾶν μήτ' ἐπακολουθεῖν, ἢ τύπτεσθαι τῇ δημοσίᾳ μάστιγι πεντήκοντα πληγὰς. ἐπίσπῃ is the 2nd aor. conj. of ἐφέπω. Meister reads ἐπισπῇ as from ἐπισπάω; but the present tense does not suit αἰκίσῃ (aor.). τῆς δίκης τὸ τίμημα. *iuris aestimationem*. Cf. Ar. *Wasps* 897.

48. διπλοῦν. Cf. v. 54 for predicative use of adj.

Χαιρώνδης. The name of the celebrated Dorian legislator of Katana is better known to us in the form Χερώνδας. Cf. Arist. *Pol.* ii. 12 Χερώνδας ὁ Καταναῖος τοῖς αὐτοῦ πολίταις καὶ ταῖς ἄλλαις ταῖς Χαλκιδικαῖς πόλεσι ταῖς περὶ Ἰταλίαν καὶ Σικελίαν (νομοθέτης ἐγένετο). Diod. Sic. xii. 19 tells us that Ch. killed himself for accidentally breaking one of his own laws. His laws were 'sung' at Athens in *συμπόσια*: cf. Bentley's *Phalaris* 376 (Wagner), Niese, s. v. Charondas in Pauly-Wissowa iii. 2181. Arist. (l. c.) speaks of the ἀκρίβεια of Ch.'s code; this is confirmed by Herodas. We know that distant states, such as Mazaka in Cappadocia, adopted that code (Strabo, xii. p. 539): so there is no difficulty in believing that Kos also adopted it. See Crusius, *Unters.* 34; Blass, *G. G. A.* 1892, pp. 230ff.; Köhler, *Sitzungsberichte der Königl. Preussisch. Akademie zu Berlin*,

1898, p. 841, who accept this statement. King Antigonos recommended the Teians between 306 and 302 B.C., with a view to the *συνοικισμὸς* with Lebedos, to use the laws of Kos (Dittenberger², 177; Michel, 34; Köhler, *ubi supra*).

The rhetorical τόποι in ii. 31 sqq., and 92 sqq., seem to be based on the actual words of Charondas' code: cf. Stob. *Florilegium*, 44. 40 Χαρώνδα Καταναίου προοίμια νόμων· πολίτῃ δ' ἀδικουμένῳ βοηθεῖν καὶ οἴκοι καὶ ἐπὶ ξένης, ξένον δὲ πάντα τὸν ἐν τῇ ἑαυτοῦ πατρίδι σεβόμενον καὶ κατὰ τοὺς οἰκείους νόμους εὐφήμως καὶ οἰκείως προσδέχεσθαι καὶ ἀποστέλλειν, μεμνημένους Διὸς Ἐετίου κτλ.

49. καὶ οὐχὶ κτλ. The sense is: 'this law fits my case so well that you might think I had drawn it up on my own behalf: but this is not so: the impartial lawgiver framed it.'

50. θύρην . . . κόψῃ = θυροκοπήσῃ, a practice of the bands of revellers (οἱ κωμάζοντες): cf. Ar. *Wasps* 1253; Theokr. ii. 6; Athen. 618 C, &c. It was a punishable offence at Athens: v. Headlam, *C. R.* xiii. 151.

51. ἀλοιήσῃ. Cf. on v. 34.

52. πάλι. An Alexandrian form. Introd. ch. V. 2. A. ix.

ἐμπρήσῃ. Cf. v. 36.

53. χιλίας, sc. δραχμάς. This was the fine to be imposed for breaking the law, and damages would also have to be paid for the injury done (κῆν βλάβῃ κτλ.). For the ellipse of δραχμάς cf. on i. 25, and Starkie on Ar. *Wasps* 106.

54. τίνειν. Infin. for imperative: here for the 3rd person of the imper. (cf. τινέτω, v. 51). Introd. ch. V. 2. B. 5. c. iv.

ᾧ[κ]ει πόλιν γάρ, ὦ Θαλῆς, σὺ δ' οὐκ οἶσθας
οὐ[τ]ε πόλιν οὔτε πῶς πόλις διοικεῖται.

ο[ἰκεί]ς δὲ σήμερον μὲν ἐν Βρικινδήροις,
ἐχθὲς δ' ἐν Ἀβδήροισιν, αὐριον δ', ἦν σοι
ν[α]ύλον διδοῖ τις, ἐς Φασηλίδα πλώσῃ.

ἐ[γ]ὼ δ', ὅκως ἂν μὴ μακρηγορέων ὑμέας,
ᾧνδρες δικασταί, τῇ παροιμίᾳ τρύχω,
π[έ]πονθα πρὸς Θάλητος ὅσσα καὶ πίσσῃ

55 ᾧ[κ]ει Kenyon: ὦ . . . P

59 ΔΙΔΟΙ P: διδῶ Bücheler

acuto super Y P
superscr. m. rec. 3 P

57 οἰκείς Kenyon: Ο . Κ . C P

ΠΛΩCH P

60 ΥΜΕΑC cum accentu

61 τῆς παροιμίας Blass

62 ΚΑΤΙCCHI, HM

55. ᾧ[κ]ει πόλιν. Cf. above on v. 6 for the opposition between *ἄστυ* (πόλις) and *χώρη*. But more probably the contrast is here between the settled life of a community and the irregular existence of a wanderer like Thales.

οἶσθας. For οἶσθα; it was used by Kratinos (Mein. ii. 80) and Alexis (Mein. iii. 389). Zenodotos introduced it into the text of Homer (Eust. 1773, 28).

56. οὐ[τ]ε πόλιν κτλ. For this division of the dactyl in the first foot cf. v. 40.

πῶς. For *kōs*. The Attic form is due to the desire for alliteration (cf. on v. 28).

57. Βρικινδήροις. Βρικινδήρα is the name of an insignificant town in the island of Rhodes. The inhabitants were called Βρικινδάριοι: and a certain kind of figs grown there was known as Βρικινδάριδες (ισχάδες): Athen. xiv. 652 D, who speaks of them as βαρβαρίζουσας τῷ ὀνόματι. On the town and its name cf. Schulze, *Rh. M.* xlviii. 248 sq.; Böckh-Fränkel, *Staatshaush.* ii. p. 432. The name is selected, no doubt, because of the similarity of its termination to that of Ἀβδήροιςιν.

58. Ἀβδήροιςιν. The stupidity of the inhabitants of this Thracian town was proverbial. Cf. the speech *de foed. cum Alexandro*, p. 218 οὗτοι δ' οἱ νέεπλοντοι μόνον καταφρονεῖν ὑμᾶς ὑμῶν αὐτῶν ἀναγκάζουσι . . . ὥσπερ ἐν Ἀβδηρίταις ἡ Μαρονίταις ἀλλ' οὐκ ἐν Ἀθηναίοις πολυτενόμενοι, which illustrates the general sense of the present passage.

ἦν κτλ. 'If any one will pay you for the trip,' not 'If any one will pay your fare for you' for Thales is a ship-owner (cf. *vv.* 3, 21): but we need hardly expect consistency from Battaros; cf.

78 sqq. There was a character in Sophron named Βουλίας, who was famous for his inconsistency: Crusius, *Unters.* p. 52.

59. διδοῖ. Subj. on the analogy of verbs in -ωω. It is found as indic. several times: e. g. Mimnermos, ii. 16.

Φασηλίδα. A town in Pamphylia of evil associations. There was a proverb Φασηλίδος πολιτεία· ἐπὶ τῶν ἀναξίων. At a later time it aided and abetted the pirates of Cilicia (Cic. *Verr.* iv. 10. 22). Cp. Stratonikos, *ap.* Athen. 350.

All three places mentioned in Herodas were thus in more or less disrepute.

πλώσῃ. From πλώω, Ionic for πλέω. 60. ὅκως ἂν κτλ. Cf. Introd. ch. V. 2. B. 8. iii. d.

61. τῇ παροιμίᾳ. The ordinary meaning, 'proverb,' is fitting enough. Herodas wishes to bring out the ignorance of Battaros, who takes μακρηγοροῦντα τρύχειν to be a proverb, but does not take μὴς ἐν πίσσῃ as one: Kaibel, *Hermes*, xxviii. 56 sq.: v. note on the next verse.

Others, as Rutherford, take παροιμία to mean 'digression,' ἐκβάσις τοῦ λόγου, quoting Photios, s. v., who gives, for one meaning of the word, πᾶν τὸ παραδικὸν διήγημα, 'any statement of the character of a digression,' παροιμία coming from παρὰ and οἶμος, *extra viam*.

Crusius thinks the reference is to the proverbially bad repute of the three towns just mentioned; but (1) the allusion falls a little flat, (2) we should expect ταῖς παροιμίαις (or τῆς παροιμίας, as Blass indeed reads).

62. ὅσσα καὶ πίσσῃ | μὴς. καὶ is for κάμ or κάν. The sound of μ(ν) before π

μῦς· πῦξ ἐπλήγην, ἡ θύρη κατήραται
τῆς οἰκίης μεν, τῆς τελέω τρίτην μισθόν,
τὰ ὑπέρθυρ' ὀπτά. δεῦρο Μυρτάλη καὶ σύ· 65
δείξον σεωυτὴν πᾶσι· μὴδὲν αἰσχύνεν·
νόμιζε τούτους οὓς ὀρῆς δικάζοντας
πατέρας ἀδελφούς ἐμβλέπειν. ὀρήτ', ἄνδρες,
τὰ τίλματ' αὐτῆς καὶ κάτωθε κᾶνωθεν
ὥς λεία ταῦτ' ἔτιλλεν ὠναγῆς οὗτος, 70
ὅθ' εἶλκεν αὐτὴν κάβιάζετ' — ὦ Γῆρας,

64 ΜΟΙΡΑΝ, litteris ΟΙΡΑ deletis, ΙCΘO superscr. m. pr. ut μισθὸν fiat P
67 ΟΡΑΙC, H superscr. m. pr. P 69 ΚΑΤΩΘΕΝ, N postea deleto P
70 ΛΙΑ cum accentu ^ super I P ΩΝΑΓΗC cum accentu gravi et
spiritu aspero super Ω P

was faint, and the letter was dropped.
So also before σ: cf. viii. 1 ἀσθηθι for
ἀνσθηθι.

The MS. has in the text κᾶ, with ημ
written over α, i. e. the corrected reading
is κῆμ, which is a Doric contraction:
cf. κῆγῶ.

The phrase ἐν πίσσῃ μῦς is used
proverbially of those who are in diffi-
culties from which they cannot extricate
themselves. Αὕτη ἡ παροιμία εἴρηται ἐπὶ
τῶν εἰς ἀγῆδες πρᾶγμα ἐμπεσόντων καὶ
δυσδιεξιτήτως ἀπαλλασσομένων, says the
Scholiast on Theokritos xiv. 51: μῦς,
φαντί, θυνάνχε, γεύμεθα πίσσας (γεύμεθα
perf. for γεγεύμεθα). We also find the
proverb in the form ἄρτι μῦς πίσσης
γεύεται: cf. *Classical Review*, vol. vi.
(1892), p. 227.

Zenobios tells of a Tarentine boxer
named Μῦς, who is said to have gained
a hard-won victory at a place called
Πίσσα, in the 111th Olympiad (336 B.C.):
καὶ τις διηγούμενος περὶ αὐτοῦ ἔλεγεν·
ὅσα ἔπαθεν ὁ Μῦς ἐν τῇ Πίσσῃ. Possibly
Πίσση is for Πίσση (i. 53): but in any
case this story of the boxer Μῦς probably
originated in a false conception of the
passage in Her., where πῦξ ἐπλήγην
comes immediately afterwards: see
Kaibel, in *Hermes*, vol. xxviii. (1893),
pp. 56-7.

64. τῆς. Article used as relative.
Intro. ch. V. 2. A. vii. 2.

τρίτην μισθόν. 'A τρίτη (1/3 of a
stater) as rent.' This means a τρίτη each
month, or 4 staters a year, the rent being
no doubt paid monthly, as at Athens:
Böckh, *Staatshaush.* i. 177. 4 staters =
about £5. τρίτη has also been taken
(1) as τόκοι ἐπίτριτοι (Bücheler), or

(2) as 1/3 of his profits: cf. Herwerden,
Lexicon Graecum Suppl. et dialect. (s. v.
τρίτη). For τρίτη as a coin cf. Böckh
Metrol. Unters. 135 ff.

The reading μοίραν, which has been
corrected by the first hand to μισθόν, is
a mistake due to the scribe, who took
τρίτην as an adjective: τῆς τελέω τρίτην
μοίραν could only mean that Battaros
lived in a συνοικία (paying 1/3 of the
rent). This is not impossible (cf. Isaios
vi. § 19); though at first sight im-
probable considering the nature of his
trade.

65. τὰ ὑπέρθυρ' ὀπτά. 'The lintel
is scorched.' See *zv.* 35 sq.

Μυρτάλη. For the name cf. i. 89
(note).

καὶ σύ. We must punctuate after
σύ: *tu etiam prodi.* δεῦρο acts as verb.

66. The passage may be a travesty
of the famous scene when Hypereides
exposed the charms of Phryne to an
Athenian jury: cf. Intro. to this Mime.

68. Note the effect of the tribrach
πατέρας, as though Battaros' voice
quivered with emotion. *C'est là* (in
πατέρας, ἀδελφούς) *sans aucun doute le*
mot le plus réussi de tout le morceau
(Dalmeyda, p. 44). Considering Myr-
tale's profession there is certainly an
exquisite impudence in the words.

69. κάτωθε κᾶνωθεν. *Susque deque.*
Cf. vii. 80 ἡ ἄνω σ' ἡ κάτω.

70. λεία. Proleptic. Intro. ch. V.
2. B. 3. Meister takes λεία as an ad-
verb = λέως (λείως), 'completely.'

ὠναγῆς. Hesychios has ἀναγῆς· ἐνα-
γῆς ἢ βέβηλος. The word is here used
in the more general sense of 'scoundrel.'

71 sq. ὦ Γῆρας, κτλ. 'Thales may

σοὶ θνέτω, ἐπ[εὶ] τὸ αἷμ' ἂν ἐξεφύσησεν,
ὥπερ Φίλι[π]πος ἐν Σάμῳ κοτ' ὁ Βρέγκος.
γελᾷς; κίν[αι]δ[ός] εἰμι καὶ οὐκ ἀπαρνεύμαι,
καὶ Βάτταρος μοι τούνομ' ἐστί, χῶ πάππος 75
ἦν μοι Σισυμβράς χῶ πατήρ Σισυμβρίσκος
κῆπορνοβόσ[κ]εν πάντες, ἀλλ' ἔκητ' ἀλκῆς
θαρσέων λέονθ' ἔλοιμ' ἄν, εἰ Θαλῆς εἴη·
ἐρᾷς σὺ μὲν ἴσω[ς] Μυρτάλης· οὐδὲν δεινόν,

72 τὸ αἷμ' ἂν Blass: ΤΟΑΙΜΑΝ P 73 Φίλιππος Blass: ΦΙΛΙ . ΠΟC,
T (ut videtur) superscr. P κοτ'] ΠΟΤ, K superscr. m. pr. P ΒΡΕΓΚΟC
(vel ΒΡΕΥΚΟC) P: ὁ ἀρεσκος Bücheler 74 ΓΕΛΑΙC P, deinde spatium.
κίναιδος Kenyon 76 ΚΙCΥΜΒΡΑC P: ΚΙCΥΜΒΡΙCΚΟC cum accentu
acuto super I poster. P 77 post ΠΑΝΤΕC spatium 78 ΘΑΡCΕΩΝ
cum paragrapho subscr. P λέονθ' εἰλοιμ' ἂν Blass: ΛΕΩΝ . . ΟΙΜΑΝ,
NΘ superscr. ut videtur P: λέοντ' ἄγχοιμ' ἂν Bücheler εἴη] ΙΗΙ P
79 ΕΡΑΙC ΜΕΝ, CY superscr. m. pr. P: ἐρᾷς μὲν ἴσως Meister

thank my white hairs (old age), for had
I been younger his blood would have
been spilt.'

72. θνέτω. Cf. vi. 10, where Koritto
says to her slave θνέ μοι ταύτη | ἐπεὶ σ'
ἔγευσ' ἂν τῶν ἐμῶν ἐγὼ χειρῶν. Chariton,
vi. 7, p. 114, has θνέ δὲ τοῖς θεοῖς καὶ
μακάριζε σεαυτήν.

ἐπ[εὶ]. The first syllable disappears
after -ω (aphaeresis). Cf. on v. 25.
ἐπεὶ = 'for otherwise': cf. ἐπεὶ δίδαζον
in Tragedy (e.g. Soph. *El.* 352).

τὸ αἷμα. For the crasis cf. τοῦ
ἡλίου, v. 13.

ἐξεφύσησεν. The subject is Θαλῆς.
For ἐκφυσᾶν αἷμα cf. Soph. *Aias* 918
φυσῶντ' ἄνω . . αἷμα.

73. Φίλι[π]πος κτλ. Apparently the
MS. had Φίλιππος with the correction
Φιλιστος. See Headlam, *C. R.* xiii. 152,
who reads βρεῦκος for βρέγκος, and finds
a reference in this obscure passage to the
well-known proverb τὸν ἐν Σάμῳ κομή-
την; alluding to a Samian boxer, who be-
cause he wore his hair long was taunted
by the competitors with effeminacy, and
surprised them by winning the victory.
'The name of the antagonist is not else-
where mentioned. Here it is Φίλιππος
or Φιλιστος, and then Battaros identifies
himself with the celebrated κομήτης.'
βρεῦκος or βρούκος = ἀττέλεβος, 'grass-
hopper,' a term of contempt.

Professor R. Ellis has considered this
passage in the *Journal of Philology*
(xiii. pp. 205 sq.). He thinks the Φίλιππος
here mentioned is Philip III of Macedon
(B.C. 235-179); but this puts the date

of Herodas later than seems possible,
viz. between 200 and 100 B.C. Ellis
takes βρέγκος as = εὐβρεχμος, referring to
some peculiarity in the conformation of
Philip's head (βρέγμα). Dr. Kenyon is not
quite sure that the copyist did not mean
to write βρεῦκος. But as the passage is
obscure I prefer to keep βρέγκος, the
explanation of which may yet be found.

75. Βάτταρος. Cf. on v. 5 above.

76. Σισυμβράς. The name is asso-
ciated with Aphrodite. Cf. *Ov. Fast.* iv.
865 sqq. *Numina vulgares Veneris cele-
brate puellae . . cumque sua dominae
date grata sisymbria myrto.* Σισύμβριον
is the name of a courtesan in Athen. xiii.
587 F. Cf. Μυρτάλη above, and *Ar.
Birds* 160 μύρτα καὶ μήκωνα καὶ σισύμ-
βρια.

77. ἔκητ' ἀλκῆς. 'As far as strength
goes.'

78. λέονθ' ἔλοιμ' ἄν. So Blass. 'I
could slay a lion, if that lion were
Thales.' For the spelling εἰμι cf. Intro.
ch. V (*Iota adscriptum*).

79. Battaros abandons his tone of
hostility, and offers to come to terms
with Thales. Such sudden changes of
attitude are part of his character: cf. on
v. 58. 'You love Myrtale, I dare say:
I want good bread to eat. If you wish to
have the one, I must have the other.'

ἐρᾷς σὺ μὲν ἴσω[ς]. This is to be pre-
ferred to ἐρᾷς μὲν ἴσως, (1) because there
is no evidence for ἴ in ἴσως = 'perhaps';
(2) because the pronoun is emphatic,
and is contrasted with ἐγὼ in the next
verse.

ἐγὼ δὲ πυρῶν ταῦτα δούς ἐκεῖν' ἔξεις. 80
 ἢ νῆ Δί', εἴ σευ θάλπεται τι τῶν ἔνδον,
 ἔμβυσον εἰς τὴν χεῖρα Βατταρίῳ τιμὴν,
 καὐτὸς τὰ σ' αὐτοῦ θλῆ λαβὼν ὅπως χρήσεις
 ἐν δ' ἐστίν, ἄνδρες — ταῦτα μὲν γὰρ εἰρηται 85
 πρὸς [τ]οῦτον, ὑμεῖς δ' ὡς ἁμαρτύρων εὐντων
 γνώμη δικαίη τὴν κρίσιν διαιτᾶτε.
 ἦν δ' οἶον ἐς τὰ δοῦλα σώματα σπεύδῃ

80 ΠΥΡΕΩΝ P, et deinde spatium postea per punctum deletio P: Battárho Rutherford 82 ΒΑΤΤΑΡΙΩΙ, I posteriore postea per punctum deletio P: ΤΙΜΗΝΙ, I posteriore postea per punctum deletio P 83 ΚΑΥΤΟC cum lineola ad initium apposita et accentu acuto super O P TACAYTOY cum coronide post C P ΘΛΗ cum accentu ^ super H P ΧΡΗΖΕΙC P 84 ἐν δ' ἐστίν Bücheler: ΕΝΔΕΤΙC, C et N superscr. m. rec. 2 P: ἐν δ' ἐστιν Blass: ἐνεστιν Crusius³ 85 ΑΝΔΡΑC, A posteriore in E mutato, et E m. rec. 2 superscr. P

οὐδὲν δεινόν. 'There is nothing strange in that.'

80. ἐγὼ δὲ πυρῶν. P. has πυρεων, which is simply a mistake for πυρων. Cf. χειρεων for χειρων, vi. 11; vii. 3.

Palmer notes that in Herodotos ii. 36, some excellent MSS. have πυρεων as the gen. pl. of πυρός, and this form is read by Gaisford and Schweighäuser.

Headlam compares Plautus, *Poen.* 315 AG. *at ego amo hanc.* MI. *at ego esse et bibere* (sc. *amo*): also Theokr. xiv. 7 ἤρατο μὲν καὶ τήνος, ἐμὲν δοκεῖ, ὅπω αὐλεύω. Each of the two men wants what the other possesses. Thales wants the girl, Battaros the corn; cf. on v. 17, above.

Meister strangely takes πυρεων (which he keeps) as the gen. pl. of an unknown word *πύρη* = a piece of money. But he mistakes the sense of the passage. Battaros first proposes an exchange of the girl for the corn: he then suggests that Thales should buy the girl outright. This second proposal is contained in v. 82. If πυρεων as well as τιμὴν meant a sum of money there is no force in ἦ, v. 81.

81. θάλπεται. Of the passion of love: Aisch. *P. V.* 590 Διὸς θάλπει κέαρ ἔρωτι.

τι τῶν ἔνδον. For σπλάγχνα or καρδίη (i. 57): no doubt a colloquialism.

82. ἔμβυσον κτλ. Cf. Lukian, *De merc. cond.* 14, p. 669 παραβύσαντα ἐς τὴν χεῖρα... τοῦλάχιστον πέντε δραχμάς.

Βατταρίῳ. The reading of the MS. gives a diminutive form, which well

suits the wheedling tone of the speaker. For the anapaest in the fifth foot (due to the proper name) cf. iv. 72.

τιμὴν. 'The price'; cf. v. 89. Her. also uses *τίμος* masc. in this sense, vii. 78.

83. καὐτός. This and not ἡ αὐτός (as Bücheler) is the true reading. 'Pay the price and then use her as you will.'

τὰ σ' αὐτοῦ. For τὰ σὰ αὐτοῦ. The coronis after σ shows that we cannot read τὰ σαντοῦ.

θλῆ. *Sens. obsc.*: cf. *tundo*. For the ordinary sense of the word cf. iii. 44 (θλήται).

84. ἐν δ' ἐστίν. 'But one thing remains.' Battaros has been speaking to Thales: he now turns to the jury. We might also have ἐν δ' ἐστίν = ἐνεστιν δέ, 'I give you leave,' as Blass has proposed. But the presence of γὰρ suits the first meaning best.

85. ὡς ἁμαρτύρων εὐντων. sc. τῶν πρηγμάτων. For the absence of the subject to the gen. absol. cf. Xen. *Anab.* iii. 2. 10 οὕτω δ' ἐχόντων, εἰκὸς κτλ., Ar. *Knights* 29, *Wasps* 882; Goodwin, *Gk. Gr.* § 1568.

86. γνώμη δικαίη. The jury is to decide the case like Athenian dicasts where the law did not direct them:—they promised *περὶ ὧν μὴ εἰσί (νόμοι)* γνώμη τῇ δικαιοτάτῃ (ψηφιεῖσθαι), Pollux viii. 122.

87. οἶον. This goes with δοῦλα. *Si ut in servilia corpora ruit* (Büch.). Crusius reads οἶον, 'only,' and refers to προσδίδωμι (v. 88) in explanation.

κῆς βάσανον αἰτῇ, προσδίδωμι κάμαντόν·
 λαβὼν, Θαλῇ, στρέβλον με' μῶνον ἢ τιμὴν 90
 ἐν τῷ μέσῳ ἔστω· ταῦτα τρυτάνη Μίνως
 οὐκ ἂν δικάζων βέλτιον διήγησεν.
 τὸ λοιπόν, ἄνδρες, μὴ δοκεῖτε τὴν ψῆφον
 τῷ πορνοβοσκῷ Βαττάρῳ φέρειν, ἀλλὰ
 ἅπασιν τοῖς οἰκεῦσιν τὴν πόλιν ξείνοισιν.
 νῦν δείξεθ' ἢ Κῶς κῶ Μέρου κόσον δραίνει, 95
 χῶ Θεσσαλὸς τίν' εἶχε χήρακλῆς δόξαν,
 χῶσκληπιὸς κῶς ἦλθεν ἐνθάδ' ἐκ Τρίκκης,

88 ΑΙΤΗ, I postea ad finem vocab. addito P 95 ΔΙΞΕΘ cum accentu acuto super I P ΗΚΩC cum accentu ^ super Ω P 96 ΕΙΧΕΝΗ-ΡΑΚΛΗC, X super N m. pr. scripto P 97 ΚΩC cum accentu ^ super Ω P

88. βάσανον. By Attic law no free Athenian could be put to the torture; and free aliens, whether ξένοι or μέτοικοι, stood in general upon the same footing. We do not know the provisions of Charondas' code on this subject: perhaps in this travesty of Attic oratory it is simply Athenian practice that is referred to.

προσδίδωμι. 'I offer myself as well.' This verb at vi. 36 has the meaning 'give.' Here and at iv. 94 it means 'give in addition.'

Either party to a law-suit might by Attic law offer his own slave to be examined by torture, or demand the slave of his adversary. The offer or demand was equally called *πρόκλησις* eis βάσανον. Here Battaros offers himself.

89. στρέβλου. This mode of torture was in general use in the Attic courts (*Dict. of Antiq.* ii. 852).

μῶνον = πλην, introducing a reservation.

τιμὴ. Cf. on v. 82.

90. ἐν τῷ μέσῳ. Cf. Demosth. 41. 25 ἄλλα κείμενα ἐν μέσῳ. At vi. 81 ἐν μέσῳ = 'near at hand.'

By Attic law the suitor who put an opponent's slave to the torture was liable for damages for any bodily hurt resulting from it. The τιμὴ is probably intended here to cover any such loss.

τρυτάνη. The pan of a balance; τρυτάνη (cf. Ar. *Wasps* 39), but in Latin *trätina*.

Μίνως. One of the three judges of the nether world, the others being Aiaikos and Rhadamanthys: Demosth. *de Cor.*

127, p. 269 Reiske. In Lukian, *Nekyom.* 11, πορνοβοσκοί, among other pests of society, are brought before Minos.

92. τὸ λοιπόν. 'Furthermore,' *quod superest*.

μὴ δοκεῖτε κτλ. Another rhetorical commonplace. Cf. [Demosth.] *c. Polyktem* 1: οὐ γὰρ ἐμὸς καὶ Πολυκλέους ἰδιὸς ἐστίν ὁ ἀγὼν ἀλλὰ καὶ τῆς πόλεως κοινός: *ibid.* 66.

93. τῷ πορνοβοσκῷ. For the dative ('in the interests of B.') cf. *Introd.* ch. V. 2. B. 2. b.

95. ἢ Κῶς κῶ Μέρου. Battaros plays upon the patriotic feelings of his audience: cf. *Introd.* ch. I. Merops was the father of Eumelos, a legendary king of Kos. Cf. *Μερόπη*, *Μερόπις*, names by which Kos was known in early times: *Μερόπις* = οἱ Κῶιοι (P.-H. p. xx, note 1). For the general sense cf. Hippokrat. 9, p. 320 (Littre) Κῶιοι οὐδὲν ἀνάξιον πράξουσιν οὔτε Μέρπος οὔτε Ἡρακλέους οὔτε Ἀσκληπιοῦ.

δραίνει. Cf. i. 15. Note the use of the singular, in spite of the double subject.

96. Θεσσαλός. The son of Herakles by Chalkiope, daughter of Eurypylos, king of Kos; cf. *Introd.* ch. I.

Thessalos' two sons lead the Koan contingent in the Homeric catalogue (*Il.* ii. 678).

χήρακλῆς. This is a correction; the MS. had originally *εἰχνηρακλῆς*.

97. Ἀσκληπιός. For the worship of Asklepios in Kos cf. *Introd.* ch. I, and especially the fourth Mime.

Τρίκκης. Triikka, in West Thessaly, was the most ancient seat of the worship

κῆτικτε Λητοῦν ὧδε τεῦ χάριν Φοίβη.
ταῦτα σκοπεῦντες πάντα τὴν δίκην ὀρθῇ
γνώμη κυβερνᾶτ', ὥς ὁ Φρῦξ τὰ νῦν ὑμῖν
πληγείς ἀμείνων ἔσσειτ', εἴ τι μὴ ψεῦδος
ἐκ τῶν παλαιῶν ἢ παροιμίῃ βάζει.

100

98 ΚΗΤΙΚΤΕ cum accentu acuto super H P ΛΗΤΟΥΝ cum accentu ^
super Y P ΤΕΥ cum accentu ^ super Y P 102 ΒΑΖΙ, P m. pr.
superscr. P

of Asklepios. See *Il.* ii. 729 sqq.; Strabo, ix. p. 437, xiv. p. 647.

98. Λητοῦν. For this accus. (= Λητώ) cf. vi. 45, 75, and Introd. ch. V.

ὧδε. 'Here': cf. iii. 97. At i. 49, iv. 42, it means 'hither.'

Φοίβη. For the birth of Leto in Kos cf. Tacitus, *Ann.* xii. 61. Herzog, *Hermes* xxx. (1895), p. 154, regards the legend as simply a double of the tale of Leto coming to Delos. Possibly there may be a covert reference to the confinement of Queen Berenike at Kos in 309 B.C. (P.-H. pp. xxxii sq.; Theokr. *Idyll* xvii).

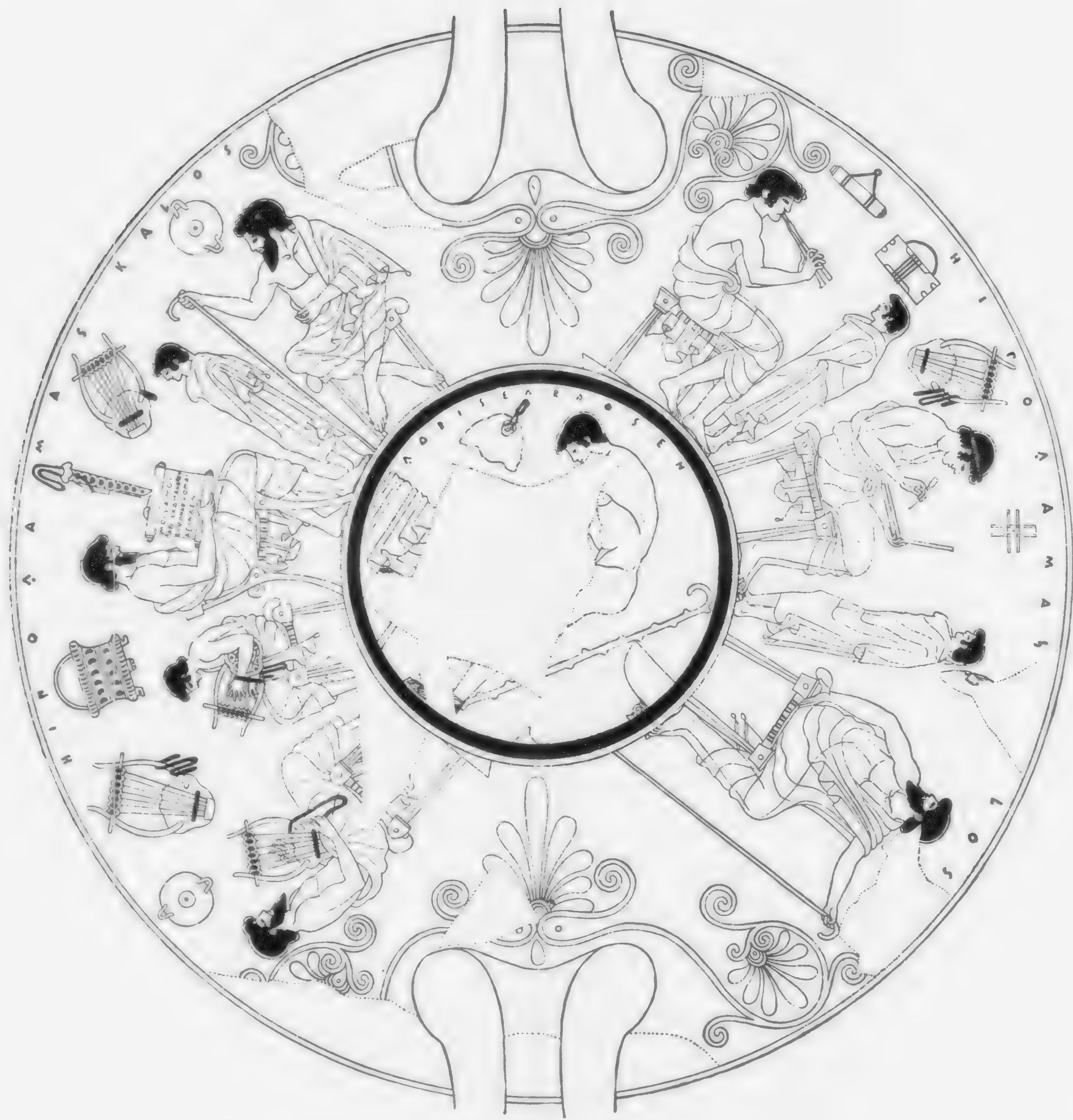
99. Cf. v. 86.

100 sq. The proverb alluded to is quoted by Suidas in the form: Φρῦξ ἀνὴρ πληγείς ἀμείνων καὶ διακονέστερος:

cf. 'a spaniel, a wife, and a walnut-tree, | the more they are beaten the better they be.' Cf. also ὁ μὴ δαρείς ἄνθρωπος οὐ παιδεύεται (illustrated by Mime iii). For the Phrygian as a type of boorishness cf. iii. 36.

102. ἐκ τῶν παλαιῶν. *A priscis inde temporibus* (Herwerden).

βάζει. In the MS., between β and α of this word, ρ is inserted above the line by the first hand. This perhaps points to βράζει. βράζειν has two meanings, (1) 'to boil'; (2) 'to growl' (of bears), but neither of these suits the context. Possibly the scribe meant to correct βάζει to φράζει. If so, it is strange that there is no trace of the φ. For βράζειν ψεῦδος cf. vii. 32 τὴν ἀληθείην βάζειν (*si vera lectio*).



BOYS WORKING IN SCHOOL

Vase signed by Duris ; now at Berlin. Baumeister, *Denkmäler*, III, fig. 1652.

III

ΔΙΔΑΣΚΑΛΟΣ

ΜΗΤΡΟΤΙΜΗ ΛΑΜΠΡΙΣΚΟΣ ΚΟΤΤΑΛΟΣ

ΜΗ. Οὐτὼ τί σοι δοίησαν αἱ φίλαι Μοῦσαι,
 Λαμπρίσκε, τερπνόν, τῆς ζοῆς τ' ἐπαυρέσθαι —
 τοῦτον κατ' ὤμου δείρον, ἄχρῃς ἡ ψυχὴ
 αὐτοῦ ἐπὶ χειλέων μῶνον ἢ κακὴ λειφθῇ.

This Mime is called the 'School-master,' and describes the methods of correction applied to Greek schoolboys of the time. Metrotime brings her son Kottalos to the schoolmaster Lampriskos, whom she implores to give Kottalos a sound flogging for his misdeeds. These she recounts at considerable length. He plays pitch-and-toss, for example, with low associates. He won't learn, and is shamefully ignorant. If he is scolded, he runs away from home and lives on his grandmother, or climbs roofs 'like a monkey.' The result of these escapades is that the tiles get broken and have to be repaired at Metrotime's expense. Therefore Lampriskos' aid is invoked to bring Kottalos to his senses. The dominie, nothing loth, calls for the tawse, and Kottalos is hoisted. His tears and entreaties are unavailing. His mother is firm, and would like him to have even more than he gets. While she is insisting on this the boy escapes, expressing his contempt as he does so. Metrotime departs to bring the news to the boy's father, who is evidently not master in his own household.

The scene cannot be fixed with certainty, but several indications point to Kos: cf. on vv. 10, 24, 51, 59. The arguments used by Rutherford (p. 39) in favour of Kyzikos, viz. (1) that ἡμαίθον (v. 45) is, according to Hesychios, διώβολον παρὰ Κυζικηνοῖς, and (2) that the school holidays are days sacred to Apollo, while Kyzikos is a son of Apollo, have little strength: see notes on vv. 45, 53.

1. οὐτὼ. Cf. Lat. *sic* or *ita* in adjurations. See Conington on Verg. *Ecl.* 9. 30 *Sic tua Cyreneas fugiant examina taxos* ... *Incipe*.

The order of the words is οὐτὼ σοι δοίησαν . . . τερπνόν τι, κτλ. The condition on which L. is to receive the blessing is expressed not formally by a conditional clause, but by the imperative δείρον (v. 3) i. q. εἰάν δείρῃς: cf. *incipere* in Virgil (quoted above).

Μοῦσαι. The Muses are appropriately invoked because there were figures of them in the schoolroom (vv. 57, 97), as was frequently the case: Athen. 348 D; Diog. L. vi. 2. 69 (Headlam).

2. There are two objects to δοίησαν, (1) τερπνόν τι, and (2) τῆς ζοῆς ἐπαυρέσθαι.

3 sq. κατ' ὤμου. This may be = κατωμαδόν, 'down from the shoulder,' i. e. with the full swing of the arm. Cf. Leaf on *Il.* xv. 352 (μάστιγι κατωμαδὸν ἤλασεν ἵππους). But the Latin *catomidiare*, derived from the Greek κατωμίω, means to lay one (boy) over the shoulders of another, and so to flog him: this suits vv. 60 sq. best.

ἄχρῃς ἡ ψυχὴ κτλ. The spirit of those about to die was often represented, in literature and in art, as leaving the lips or nostrils in the form of breath. Cf. Homer, *Il.* ix. 408: *Anakreon* 29. 7 *κραδίη δὲ μινὸς ἄχρῃς ἀνέβαινε, κὰν ἀπέσβην*: Pliny, *Nat. Hist.* vii. 52. 174 (from Heraklides Ponticus) tells of *Aristeae animam evolantem ex ore in Proconneso*. An Athenian vase-painting depicts a *Kḗr* laying its hand on the mouth of a dying man to seize the spirit as it leaves the lips (Klein, *Meistersign.*,² p. 113).

4. ἡ κακὴ simply indicates the anger of Metrotime, 'his life, plague on it.' Cf. v. 80 ἡ κακὴ . . . βύρσα, and the use of *malus* in Latin.

λειφθῇ. The constructions of ἄχρῃς

ἔκ μεν ταλαίνης τὴν στέγην πεπόρθηκεν
χαλκίνδα παίζων· καὶ γὰρ οὐδ' ἀπαρκεύσιν
αἱ ἀστραγάλοι, Λαμπρίσκε, συμφορῆς δ' ἤδη
ὀρμῇ ἐπὶ μέζον. κοῦ μὲν ἢ θύρῃ κείται
τοῦ γραμματιστέω καὶ τριηκᾶς ἢ πικρῇ

5

6 ΧΑΛΚΙΝΔΑ lineola ad init. apposita et accentu acuto super I scripto P
7 ΑΣΤΡΑΓΑΛΑΙ cum accentu acuto super A tertium habet P: αἱ δορκάδες
Rutherford: αἱ στρογγύλαι Palmer

and μέχρις as conjunctions in Herodas are as follows. Subjunctive without ἄν here and at v. 88 (ἄχρις); vii. 7 and viii. 8 (μέχρις). At viii. 3 (see note) we find μέχρις with θάλασσαν or -ει, and at ii. 43 μέχρις οὐ with the subj. εἴπῃ.

5. The tmesis ἐκ . . . πεπόρθηκεν (Introd. ch. V. 2. A. i. f.) gives this line something of a tragic sound; στέγη also is a poetical word. It is possible that some well-known verse of tragedy is parodied here. For ἐκπορθέω cf. Soph. *Trach.* 1104; Eur. *Troad.* 142.

6 sq. χαλκίνδα παίζων. 'Playing with coppers.' Cf. χαλκίζειν, χαλκισμός. For the termination -ινδα in the names of Greek games cf. διελκυστίνδα, ἀστρακίνδα. See Pollux vii. 105, 206 and ix. 118.

καὶ γὰρ κτλ. K. is not content with the knuckle-bones (ἀστραγάλοι v. 7, δορκάδες v. 63, δορκάδες v. 19) which served for school-children in general. In the famous wall-painting at Pompeii, for example, the children of Medea are represented as playing with ἀστραγάλοι under the eyes of their παιδαγωγός (*Mus. Borb.* v. 33).

ἀπαρκεύσιν. Cf. v. 63 οὐ σοι ἔτ' ἀπαρκεῖ κτλ.

7. αἱ ἀστραγάλοι. The ordinary form is ἀστράγαλοι. The article being elided here, we must either suppose that the second α of ἀστραγάλοι is long (of this scansion there is a trace in Eust. *ad Hom.* p. 1289), or else (with Blass) regard the line as beginning with a choriambus — — —; cf. ἵππομέδοντος σχῆμα καὶ μέγας τύπος, Aisch. *Sep.* c. *Theb.* 488; φαοχίτωνες καὶ πεπλεκτανημένοι κτλ., id. *Choeph.* 1049. Some scholars (as Rutherford, Palmer) have considered ἀστραγάλοι to be a gloss which has displaced the original word; which was, according to Rutherford, δορκάδες (cf. v. 63), according to Palmer στρογγύλαι.

συμφορῆς κτλ. 'He is getting worse and worse.'

συμφορῆς is partitive gen. after μέζον. Introd. ch. V. 2. B. 2. a.

8. μέζον. Cf. μέζων, μέζονα. μεζ-, not μειζ-, is the regular form of the comparative in Herodas. μέζον occurs 8 times. At iii. 36, P has, however, μειζον. ἐπὶ μέζον occurs again at iv. 54.

κοῦ. Indirect interrogative for ὅπου. In the other cases (seven in number) where the word is found in H., it is direct interrogative, as at v. 59 Εὐθείης κοῦ μοι; We might also take κοῦ as being for καὶ οὐ (Weil): cf. v. 14 κῇ μὲν.

Kottalos does not know the way to school, but he could readily direct you to the place where he gambles with his low companions (v. 12 sq.).

9. γραμματιστέω. Apparently Lampriskos himself.

The γραμματιστής was distinct from the γραμματικός, and was an elementary teacher. Suidas has γραμματιστής ὁ τὰ πρῶτα στοιχεῖα διδάσκων. The γραμματικός on the other hand taught literature and criticism. Parents sometimes gave their sons additional instruction at home (vv. 24 sqq. 30 sqq.).

τριηκᾶς. Schoolmasters were paid monthly at this time. Among the Greeks the last day of the month was the day for bringing the school fees. See Lukian, *Hermotimus* 80. At Rome it was the Ides (Hor. *Sat.* i. 6. 75). The name for the fee was μισθός, or δίδακτρα, Lat. *minerval*.

The Athenian schoolmaster—and he may be taken as a type of Greek schoolmasters in general—was ill-paid, and often did not receive his payment at all (Demosth. c. *Aphob.* i. p. 828): cf. the line ἦτοι τέθνηκεν ἢ διδάσκει γράμματα (Mein. *Fr. Incert.* 453).

ἢ πικρῇ. Metrotime only pays her son's school fees with reluctance, know-

τὸν μισθὸν αἰτεῖ κῇν τὰ Ναννάκου κλαύσω,
οὐκ ἂν ταχέως λήξειε· τὴν γε μὴν παίστρη,
ὅκουπερ οἰκίζουσιν οἱ τε προῦνικοι
κοὶ δρηπέται, σάφ' οἶδε κῆτέρῳ δεῖξαι.
κῇ μὲν τάλαινα δέλτος, ἣν ἐγὼ κάμνω
κηροῦς' ἐκάστου μηνός, ὀρφανὴ κείται
πρὸ τῆς χαμεύνης τοῦ ἐπὶ τοίχον ἐρμῖνος,

10

15

10 κῇν] ἵνα Zenobios vi. 10
ὅκου παροικίζουσιν Blass

11 ΛΗΞΙΕ P: λέξει Hicks

12

ing that he gets little profit owing to his absence. Apparently all who were on the school register had to pay. By the code of Charondas, however, education was paid for by the State; hence Metrotime was perhaps a Metoikos. Herzog, *Koische Forsch.* p. 204(3).

10. αἰτεῖ. The subject is τριηκᾶς. The day on which the fees must be paid is said to 'demand' them, by a kind of personification.

κῇν κτλ. This phrase was known to us, before the publication of P, from Zenobios vi. 10 τὰ ἀπὸ Ναννάκου εἰρηται ἢ παροιμία ἐπὶ τῶν πολλὰ θρηνοῦντων. Nannakos was, he tells us, a king of Phrygia, who foreseeing the coming of the deluge (of Deukalion), collected all his people into the temples and tearfully besought the help of heaven. The passage ends thus: Ἡρώδης δ' ὁ ἱαμβοποιὸς φησὶν ἵνα τὰ Ναννάκου κλαύσω (ἵνα being clearly a corruption of the true reading ἦν).

Thus the phrase κῇν κτλ. in this v. means 'in spite of my tears and entreaties,' lit. 'though I weep like Nannakos.' It is noteworthy that the name Νάννακος is found on inscriptions in Kos, which are to be dated not far from 260 B.C. *Inscriptions of Cos* 10. c. 51 Νάννακος Πυθοκλεῦς, and 160, ὕρος θηκαίων Ναννάκου.

11. λήξειε. The reading of P is ληξε, i.e. λήξειε. We may keep this with Meister, regarding it as from λάσκω. Others correct to λέξειε: but cf. ἐλήξατο, viii. 65.

παίστρη. 'A place for gambling.' Cf. (for the termination) ὀρχήστρα, παλαίστρα. The word was not hitherto known to us.

12. οἰκίζουσιν. It is strange to find

οἰκίζω used in the sense of οἰκέω. Elsewhere οἰκίζω is always transitive. Hesychios has οἰκίζουσιν οἰκοῦσιν, perhaps from this passage.

προῦνικοι. This word, the dat. of which at v. 65 is misspelt προνικοισι by P, means 'porters,' and is found in Pollux vii. 132, who tells us that it was a Byzantine word, used by writers of the New Comedy. Baunack (*Gortyn* 56) connects it with the stem ἐνικ- (ενεικ-). In the Old Comedy the word used was φόρτακες. Hesychios likewise explains it by οἱ μισθοῦ κομίζοντες ὄνια ἀπὸ τῆς ἀγορᾶς.

13. κοί. i.e. χοί by Ionic 'psilosis.' Introd. ch. V. 2. A. i. k.

κῆτέρῳ. i.e. καὶ ἐτέρῳ. Not only can K. get to the παίστρη himself, but he can—which is a harder thing—direct others to it.

14. δέλτος. The tablet coated with wax, on which writing was done in ancient times. As used in schools it corresponded to our 'slate.' Metrotime waxes her son's tablet herself, once a month. Of such δέλτοι we have a few specimens preserved to us. Fröhner, *Philol.* (Supplement Bd.) v. 49.

15. ὀρφανὴ κείται. 'Lies neglected.' Cf. an epigram in Pausanias i. 13. 3, where a line ends ὀρφανὰ κείται (sc. σκῦλα). Cf. also the use of χήρη at v. 35.

16. The construction is πρὸ τοῦ ἐπὶ τ. ἐρμῖνος τῆς χαμεύνης, 'before the inner post of his bed,' i.e. between his bed and the wall. ἐρμῖς is a bed post: Lat. *fulcrum*. ὁ ἐπὶ τοίχον ἐρμῖς = 'the post towards the wall,' or 'inner post.'

The tablet was thus placed, perhaps on purpose, where it was not likely to be observed.

The χαμεύνη (χαμαί, εὐνή) was, as

κῆν μήκοτ' αὐτὴν οἶον Ἀΐδην βλέψας
 γράψῃ μὲν οὐδὲν καλόν, ἐκ δ' ὅλην ξύσῃ.
 αἱ δορκαλίδες δὲ λιπαρώτεραι πολλὸν
 ἐν τῇσι φύσης τοῖς τε δικτύοις κεύνται 20
 τῆς ληκύθου ἡμέων, τῇ ἐπὶ παντὶ χρώμεσθα.
 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι,

17 κῆν] ἦν Blass 18 ΕΥΛΗ], C superscr. m. pr. P 19 ΔΑΙ-
 ΠΑΡΩΤΕΡΑΙ, ΕΛΙ superscr. m. pr. P 21 ΤΗΝ, I superscr. m.
 pr. P

the name implies, a low bed, as contrasted with κλίνη.

Bücheler takes v. 16 differently; he punctuates after χαμύνῃς, translating 'ante grabatulum eius, ante fulcrum ad parietem versum.' The words τοῦ ἐπὶ τ. ἐρμῖνος might be a gen. of place (Goodwin, *Gk. Gr.* § 1137), like τοίχου τοῦ ἐτέριοιο in Homer (*Il.* ix. 219): but Bücheler seems to repeat πρὸ from πρὸ τῆς χαμύνῃς. This makes an awkward sentence. *Ante grabatuli fulcrum* is natural; but scarcely *ante grabatulum, ante fulcrum*.

17. κῆν μήκοτ'. This is much the same as ἦν μήκοτε. Cf. Eur. *Medea* 30 (*Medea* is deaf to her friends' advice) ἦν μή ποτε στρέψασα πάλλενκον δέρην | αὐτῇ πρὸς αὐτὴν πατέρ' ἀποιμύσῃ φίλον. We need not however strike out κ in the text with Blass, who reads ἦν μήκοτε from the passage in Euripides, and considers that κ has slipped in from the beginning of v. 13, 14, 15. καὶ seems occasionally to be pleonastic. Cf. vii. 28, where κούδέ is probably = οὐδέ.

οἶον Ἀΐδην βλέψας. 'Scowling at it as though it were Hades.' This is better than the translation 'looking death' (cf. Ἀρη, κρόμμυον etc. βλέπειν); in the latter case οἶον is unnecessary.

18. γράψῃ . . . καλόν. We should have expected γράψας οὐδὲν καλόν, as the main statement is contained in ξύσῃ. Note οὐδὲν after ἦν μή. We must take οὐδὲν closely with καλόν.

ἐκ . . . ξύσῃ. For ἐκξύσῃ.

19. δορκαλίδες. Knucklebones (ἀσπραγάλοι), from the anklebones of the antelope (δορκάς). For the lengthening of the -ι- in Ionic stems in -ιδ- cf. ἀλεκτορίδες vi. 100, πυργίδα vii. 15. Kühner-Blass, i. 481.

After δορκαλίδες P has διπαρωτεραι. Over the αἱ of the first syllable is written by the first hand εἰ, i.e. δὲ λιπαρώτεραι.

In the MS. from which P was copied ΔΙ- must have been read as ΔΙ-, and the vowel of δὲ elided in consequence.

λιπαρώτεραι. With this must be taken v. 21, τῆς ληκύθου κτλ. v. 20 is interposed between the comparative and its genitive. For this reason some have, but needlessly, transposed vv. 20 and 21.

The proverb λιπαρώτερος ληκυθίου ἐπὶ τῶν υπερβολικῶς λιπαρῶν, is known to us from Ps. Diogen. 532. The oil-bottle, which was in constant use (τῇ ἐπὶ παντὶ χρώμεσθα v. 21), would be highly polished by the oil and the friction combined. But Kottalos' knucklebones show traces of even more constant use—in the past. He has laid them aside and plays with money now.

πολλόν. In Herodotos πολλός, πολλόν are the regular forms. Herodas similarly does not use πολλός or πολύ.

20. φύσης. Hesychios gives one meaning of φύσα as φαρέτρα, or ἀσκός, i.e. a bag or other receptacle, used like the δίκτυα (i.e. nets for housewifely purposes, such as bringing home purchases).

The termination -ης is used where the longer form -ησι is also present. Elsewhere -αις is found. See vii. 115 τῆς καλῆσιν.

21. ληκύθου ἡμέων. Cf. βίου ὄνησις vii. 34, σόαι εἰσι vi. 100. Introd. ch. V. 2. A. i. b.

τῇ. Used as a Relative. Introd. ch. V. 2. A. vii. 2.

χρώμεσθα. The form in -σθα occurs again in P at iv. 17; but it must be read also at ii. 9, viii. 12. Cf. Introd. ch. V. 2. A. viii. 2.

22. ἄλφα συλλαβὴν. We should say 'the letter α.' The word συλλαβὴ is of wider import than our 'syllable.' Cf. Meineke, *Chol.* 145 κούδὲ κάππα γινώσκων.

γνῶναι. 'To read,' like ἀναγνῶναι: or possibly 'to recognize.'

ἦν μή τις αὐτῷ ταῦτα πεντάκις βώσῃ.
 τριθημέρῃ Μάρωνα γραμματίζοντος 25
 τοῦ πατρὸς αὐτῷ, τὸν Μάρωνα ἐποίησεν
 οὗτος Σίμωνα ὁ χρηστός· ὥστ' ἔγωγ' εἶπα
 ἄνουν ἐμαυτήν, ἥτις οὐκ ὄνους βόσκειν
 αὐτὸν διδάσκω, γραμμάτων δὲ παιδεῖν,
 δοκεῖς ἄρωγόν τῆς ἀωρίας ἔξειν.
 ἐπεὰν δὲ δῇ καὶ ῥῆσιν οἶα παιδίσκον 30
 ἢ γὰρ μιν εἰπεῖν ἢ ὁ πατήρ ἀνώγωμεν,

23 βώσῃ Rutherford: ΒΩCAI P 24 τριθημέρῃ Rutherford: ΤΡΙΘ-
 ΗΜΕΡΑΙ P 25 post ΑΥΤΩΙ spatium 26 post ΧΡΗCΤΟC spatium
 31 ΕΙΠΙΝ, Ε postea per punctum deleto P

23. πεντάκις. Used vaguely = 'half-a-dozen times.'

βώσῃ. Ionic for βοήσῃ: so in Herodotos in the forms derived from βοάω, νοέω, βοηθέω. Introd. ch. V. 2. A. ii.

24 sq. τριθημέρῃ. 'Three days ago.' *nudius tertius*. The word seems to be used vaguely, like πρῶην. At vi. 21 we have ΤΡΙΘΗΜΕΡΗ, here ΤΡΙΘΗΜΕΡΑΙ.

Μάρωνα. In the course of a dictation lesson at home, K's father tried to teach him to write Μάρων. K. turned the word into Σίμων. The meaning turns on the widely different associations of the two words. (1) Μάρων is found in the list of those who fell at Thermopylai: there was a Μάρων, the eponymous hero of Maroneia in Thrace. The name occurs, it may be remarked, several times in inscriptions. Cf. E. L. Hicks, *C. R.* v. (1891) p. 352, who adds that nearly all the examples come from Asia Minor and the Eastern Aegean; in other words from the regions indicated by the poems of Herodas: v. Introduction, ch. I. The name occurs on a Koan inscription, P.-H. no. 339, p. 219. (2) The associations of the name Σίμων were as low and vulgar as those of Μάρων were lofty. There was a proverb applied to people 'conscious of each other's imperfections,' viz. οἶδα Σίμωνα καὶ Σίμων ἐμέ (Plut. *Prov. Alex.* 1). In Aristophanes, *Clouds* 351 sqq., we read of one Σίμων, noted for his rapacity.

It is probable that Maron and Simon are alluded to here as names of throws at dice. We know that Σίμων was the name of a throw, Pollux vii. 205: and Μάρων might give his name to a good

throw. Cf. the Scholiast on Plato, *Lys.* 206 E (πρώσεις ἀσπραγάλων were named after gods, heroes, kings, &c.).

26. ὁ χρηστός. Ironical.

εἶπα. Introd. ch. V. 2. A. viii. 5.

27. ὄνους βόσκειν. This occupation was followed only by the most illiterate persons. So in Latin *mulio*: as in Varro 367 Bücheler *infantiorem quam meus est mulio*, Martial i. 79 *si res et causae desunt, agis, Attale, mulas*.

29. ἄρωγόν κτλ. 'That I should find in him a support of my old age,' my γηροβοσκός. Cf. Heliod. i. 13; Quint. Smyrn. iii. 477, v. 446 (Headlam).

ἀωρία. 'Old age.' The opposite of ὠρη, 'the prime of life,' τὸ ὠριμον, i. 38. This sense of ἀωρία occurs here only.

30. ῥῆσιν. A passage from the Greek Classics, especially from the tragedians. Such passages had to be learnt by heart and repeated by school-children, with the view of gaining a knowledge of mythology and philosophy, as well as taste and power of expression; *Dict. of Antiq.* ii. 95.

The passage in question here began with Ἀπολλων Ἀγρεύ, v. 34.

οἶα παιδίσκον. 'As was natural in the case of a boy,' as other boys are taught to do,' cf. v. 51. Studies with the γραμματιστής were begun at the age of seven, hence παιδίσκος.

31. μιν. This form occurs three times (not including v. 70); μιν five times (v. 33, &c.). It is rash to assume that μιν is to be introduced everywhere, on the ground that it is the Ionic, while νιν is the Doric form: Schulze, *Berl. Phil. Woch.* 1895, c. 1 sq.

ἢ δ. Synizesis, Introd. ch. V. 2. A. i. b.

γέρων ἀνὴρ ὥσιν τε κῶμμασιν κάμνων,
 ἐνταῦθ' ὅκως νιν ἐκ τετρημένης ἡθεῖ·
 'Ἀπολλον — Ἀγρεῦ' — τοῦτο, φημί, χῆ μάμμη,
 τάλης, ἐρεῖ σοι, κῆστι γραμμάτων χήρη, 35
 κῶ προστυχὼν Φρύξ — ἦν δὲ δὴ τι καὶ μείζον
 γρύξαι θέλωμεν, ἢ τριταῖος οὐκ οἶδεν
 τῆς οἰκίης τὸν οὐδόν, ἀλλὰ τὴν μάμμην,

33 νιν] μιν Rutherford 101, H superscr. m. pr. P
 superscr. m. pr. P 35 ΤΑΛΗC P: τὰ λῆs Bücheler

32. γέρων ἀνὴρ. In apposition with
 ὁ πατήρ in v. 31.

ὥσιν κτλ. *Auribus et oculis captus.*
 The regular construction with κάμνω is
 the accus. of the part affected (κ. τοὺς
 ὀφθαλμούς, Hdt. ii. 111). A *dativus*
modi is, however, sometimes found (κ.
 πάθα, Pindar, *Pyth.* viii. 68).

33. The order is ἡθεῖ νιν (τὴν ῥῆσιν)
 ὅκως (= ὥσπερ) ἐκ τετρημένης. Cf. ὥσπερ
 με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, Ar.
Clouds 257. 'He lets it come out drop
 by drop as from a leaky vessel.'

ὅκως. Cf. v. 41. For ὅπως in Attic
 in this sense cf. Aisch. *P. V.* 1001;
 Soph. *Tr.* 32; Eur. *Hek.* 398.

ἐκ τετρημένης ἡθεῖ. The full phrase
 would be ἐκ τετρημένης κύλικος ἡθεῖ;
 in ἡθεῖ the image is taken from the
 act of straining. In Persius i. 35,
 the word *eliquare* = ἡθεῖν is used of
 the affected utterance of a Roman
 poetaster: cf. Calpurnius vi. 23 *stil-*
lantes voces.

For the omission of κύλικος cf. on
 i. 25.

34. Ἀπολλον—Ἀγρεῦ. I adopt the
 correction (by the first hand) of ΑΥΡΕΥ.
 The similarity of ν to γ seems to have
 caused error at ii. 73 (v. note), and viii.
 7 (where read ἀναγνον for manuscript
 ἀναυλον). We have no passage of
 tragedy which begins thus. Compare,
 however, Aisch. *Prom. sol.* 200 (Nauck)
 ἀγρεὺς δ' Ἀπόλλων ὀρθὸν ἰθύνει βέλος,
 where Apollo is the 'hunter.' With
 Αὔρεῖς (god of morn) Meister compares
 Ἀπόλλων Ἐναυρος (Crete), and the
 words ἄγχαυρος, αὔριον.

Crusius thinks (see p. 81 of his Ger-
 man translation) that the title 'God of
 morn' is more suitable for the early-
 rising schoolboy; while 'God of the
 chase' would fit only too well the rov-
 ing instincts of Kottalos, and might

encourage him to play truant. This
 seems far-fetched. The ῥῆσις could
 surely be selected on its poetical merits
 alone.

τοῦτο κτλ. Metrotime turns to
 her son, 'I tell you, even your grand-
 mother could say it.'

35. τάλης. This is probably an in-
 terjection used as an expletive. At vii.
 88 it occurs again, also spoken by a
 woman.

Two other explanations of τάλης have
 been given, (1) that it is a hyperionism
 for τάλας; (2) that it is an adverb = 'at
 once,' or 'straight on,' comparable in
 point of formation to ἐξῆς, ἐξείης, ἐπι-
 πολῆς (Meister). Neither of these seems
 to me so probable.

Bücheler reads τὰ λῆs; but (1) this
 involves a change of the manuscript
 reading; (2) the forms in τ- of the rela-
 tive are confined to passages where there
 is some special reason for them: cf. v. 4.

κῆστι κτλ. 'And yet she cannot
 read.'

γραμματῶν χήρη. Cf. *litterarum*
expers.

36. ὁ προστυχὼν. Like ὁ τυχὼν, *qui-*
libet. The first slave you meet would
 know the ῥῆσις better than Kottalos.

Φρύξ. Cf. on ii. 100.

μείζον. Cf. on v. 8.

37. γρύξαι. This verb = 'to speak.'
 'If we wish him to raise his voice.' Cf.
 v. 85 ἦν πλέω γρύξης, 'if you say another
 word.' For vi. 34, γρύξω, v. note *ad*
loc.

τριταῖος. 'For three days.' The
 adj. is often used in Greek where we
 should have an adverbial expression.
 Cf. Goodwin's *Greek Grammar*, § 926.
 So Theokr. ii. 4, x. 12.

οὐκ οἶδεν κτλ. Cf. the expression in
 i. 72, τῆς θύρης τὸν οὐδὸν ἐχθρὸν ἡγεί-
 σθαι.

γρηῖν γυναικα κῶρφανὴν βίου, κείρει,
 ἢ τοῦ τέγευς ὑπερθε τὰ σκέλεα τείνας 40
 κάθηθ' ὅκως τις καλλίης κάτω κύπτων.
 τί μεν δοκεῖς τὰ σπλάγχνα τῆς κακῆς πάσχειν,
 ἐπεὰν ἴδωμι; κοῦ τόσος λόγος τοῦδε
 ἀλλ' ὁ κέραμος πᾶς ὥσπερ ἴτρια θλήται,
 κῆπῃν ὁ χειμὼν ἐγγὺς ἦ, τρί' ἡμαιθα 45

43 post ΙΔΩΜΙ spatium: ἴδω μιν Rutherford TOCOC cum accentu
 acuto super O prius P 44 ἴτρια Rutherford: ΙΤΙΑ P: ἰτή Bücheler
 45 ΚΗΠΗΝ lineola ad init. apposita P ΗΜΕΘΑ, ΑΙ superscr. m. rec. 2 P

39. γρηῖν γυναικα. A pendant to
 γέρων ἀνὴρ (v. 32).

ὀρφανὴν βίου. Like γραμμάτων χήρη,
 v. 35.

κείρει. 'Fleeces': so in Latin *tondet.*
 40. ἦ. This corresponds to ἦ in 37.

'Either he runs away from home, or (if
 he stays there) he climbs on the roof'
 (i.e. the flat roof of the ὑπερῶν).

τέγευς. From τέγος a side-form of
 στέγος: Giles, *Manual of Comparative*
Philology, § 237. στεγύλλιον, vii. 83, is
 formed from στέγος.

σκέλεα. This should be scanned as
 a dissyllable—εσ in words of stem
 -εσ- being scanned as one syllable, with
 synizesis (Meister). There seems, how-
 ever, to be one exception to this rule in
 H., viz. at viii. 71.

41. κάθηθ' ὅκως. For the elision of
 -αι cf. ii. 29, v. 74, vi. 63.

ὅκως. See on v. 33.

καλλίης. This name for an ape is
 implied in Pindar, *Pyth.* ii. 132 (καλὸς
 τοι πίθαν . . . αἰεὶ καλός). Cf. Babrius
 56. 3, 7.

The monkey was early made a
 household pet. Dinarchos (quoted by
 Suidas) speaks of καλλίης ἐν τοῖς οἴκοις
 τρέφειν as something quite common.

For such pranks on the part of mon-
 keys as those referred to in the text cf.
 Plautus, *Mil. Gl.* 162.

κάτω κύπτων. Ar. *Wasps* 279.

Note the alliteration; cf. ii. 28-9, 56.

42. σπλάγχνα. Cf. i. 57.

τῆς κακῆς. Like τῆς ταλαίνης. Cf.
 v. 5. Homer and the elegiac poets use
 κακὸς in this way.

For the sense cf. Plato, *Rep.* 492 C
 ἐν δὲ τῷ τοιοῦτῳ τὸν νέον, τὸ λεγόμενον,
 τίνα οἶε καρδίαν ἴσχειν; See also the
 note on i. 36, κοῖην . . . ψυχὴν
 ἐχουσα.

43. ἴδωμι. Aor. subj. 1st sing. for ἴδω.
 For the termination -μι of the 1st pers.
 sing. of the subj. (common in Homer)
 cf. Monro, *Homeric Grammar*, § 82.

κοῦ κτλ. 'It isn't for him (pointing
 to K.) that I care.'

44. ὁ κέραμος. For the collective
 use of the singular κέραμος cf. Thuk.
 ii. 4; Ar. *Clouds* 1127; also Babrius
 quoted below.

ὥσπερ ἴτρια θλήται. 'Are broken
 like cakes.' P has ἰτια, which is most
 probably a mistake for ἴτρια (Ruther-
 ford), the ἴτριον being a πέμμα λεπτόν,
 cf. on πλατύσματος, v. 46; for θλήται
 v. on ii. 83. With the passage cf. Ba-
 brius 125 ὄνος . . . ἀναβάς εἰς τὸ δῶμα
 κάμπαῖζων | τὸν κέραμον ἔθλα.

45. ἐπῆν. We have had ἐπεὰν in vv.
 30, 43.

ὁ χειμὼν κτλ. Repairs to the roof
 would be carried out just before the
 winter.

τρί' ἡμαιθα. Hesychios has ἡμαιθον·
 ἡμωβόλιον, διωβόλιον παρὰ Κυζικηνοῖς.
 The meaning $\frac{1}{2}$ obol suits the passage
 well, though others adopt the second
 meaning. $1\frac{1}{2}$ obols seems a large enough
 sum to pay for 1 tile. The phrase ἦ τ'
 ἄρτον ἦ τ' ἡμαιθον occurs in v. 3 of the
 Koronistai of Phoinix, a μιμογράφος,
 in the sense of something insignificant.

P has ημεθα; the scribe probably
 was thinking of ἡμεθα, the 1st pl. of
 ἡμαι. The error can hardly have
 arisen from his pronouncing E and AI
 alike. This 'is not to be expected in
 a manuscript of this date, and there are
 no other instances of this confusion in
 the Papyrus' (J. H. Wright, at p. 186
 of the article cited on i. 54). Inscrup-
 tions show instances of this corruption
 from 150 A.D. onwards (Meisterhans,
Gramm. Att. Inscr. p. 27).

κλαίουσ' ἐκάστου τοῦ πλατύσματος τίνω
 ἐν γὰρ στόμ' ἐστὶ τῆς συνοικίης πάσης,
 τοῦ Μητροτίμης ἔργα Κοττάλου ταῦτα,
 κάληθιν', ὥστε μὴδ' ὀδόντα κινήσαι.
 ὄρη δ' ὁκοίως τὴν ράκιν λελέπηκε
 πᾶσαν, καθ' ὕλην, οἷα Δῆλιος κυρτεὺς
 ἐν τῇ θαλάσση τῶμβλν τῆς ζοῆς τρίβων.
 τὰς ἐβδόμας τ' ἄμεινον εἰκάδας τ' οἶδε

50

46 ΚΛΑΙΟΥΣΑ lineola apposita et A posteriore postea deleta P 49
 ΚΑΛΗΘΙΝ lineola ad init. apposita et coronide post N scripta P 50
 ΔΕΚΟΙΩC, O superscr. m. pr. P 53 ΕΒΔΟΜΑC, ΔΑ superscr. m. rec.
 4 ut ἐβδομάδας fiat P

46. πλατύσματος. Gen. of price:
 Goodwin, *Gk. Gr.* § 1133.

The word means (1) 'a broad cake,'
 Bekker, *Anecdota*, p. 294; (2) 'tile' as
 here. Tiles of some size are meant,
 which might well cost 1½ obols each.

47. ἐν γὰρ στόμα κτλ. 'The neigh-
 bours all say,' στόμα = 'words,' 'utter-
 ance.' This use is found in Tragedy,
 e.g. Soph. *O. T.* 426, 706. στόμα how-
 ever bears its usual meaning in the phrase
 ἐξ ἐνὸς στόματος, Lat. *uno ore*, Ar.
Knights 670. Theokr. xii. 21 has πᾶσι
 διὰ στόματος = 'tis the common talk.'

συνοικίης. The συνοικία was a tene-
 ment or house inhabited by several per-
 sons who paid the rent jointly, Aischin.
c. Tim. § 124; cf. on ii. 64. Here
 συνοικία is used for the persons who in-
 habited the lodging-house.

48. τοῦ Μητροτίμης. Usually the
 father's name is added in the gen., as in
 Σωκράτης ὁ Σωφρονίσκου. Possibly Me-
 trotime uses the phrase in the text
 because she rules the household; the
 boy's father is a nonentity (*v.* 32). But
v. on i. 50.

ἔργα. Predicate, sc. ἐστὶ, whence
 the absence of the article with ταῦτα.

49. κάληθιν', ὥστε κτλ. 'And it is
 all true, so that one gets nothing to eat.'
 This is probably the sense, and not 'so
 that it is vain to deny it': Headlam
C. R. xiii. 152.

ὀδόντα κινήσαι. This phrase is found
 in Timokles, *fr.* 10, in the sense 'to eat.'
 Cf. κινεῖν σιαγόνas, Liban. iv. 154. I,
 Alexis 185. 3.

50 sq. 'See how he has ruined all his
 clothes in a wood, as if he were a fisher-
 man of Delos spending his dreary exis-
 tence on the sea.'

ράκιν. Used like ράκος in the sense

of clothes, contemptuously. Others
 give it the meaning 'back' or 'bridge
 of the nose' (= ράχis), when λελέπηκε
 must mean 'has peeled,' 'taken the
 skin off.' It is characteristic of Metro-
 time to lament over the damage to her
 son's clothes rather than that which
 his person has sustained; cf. *v.* 43.
 λεπρός is used of bad leather, Ar.
Acharn. 724: see also *vi.* 36.

51. πᾶσαν, καθ' ὕλην κτλ. We must
 punctuate after πᾶσαν and also after
 ὕλην, taking πᾶσαν with τὴν ράκιν.

Δῆλιος κυρτεὺς. There was a pro-
 verb Δῆλιός τις κολυμβητής, derived
 from the story of Glaucos, which was
 localized in Delos (earlier in Boeotia).
 The men of Kos attended the festivals
 at Delos regularly, and we find a
 month named Δάλιος in Kos. See also
 Kallim. *Hymn to Delos*, *v.* 15.

52. τῶμβλν τῆς ζοῆς. Cf. on i. 67.
 For the monotonous life of the fisher-
 man see [Theokritos] xxi. ('Αλιεῖς').

53. ἐβδόμας κτλ. The 7th and 20th
 days of each month were sacred to
 Apollo, and were widely observed as
 holidays. K. knows when they will
 come better than the astronomers them-
 selves. For the 7th cf. Hesiod, *Works*
and Days 770 ἐβδόμη ἱερὸν ἡμᾶρ | τῇ
 γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ:
 for the 20th, a Koan inscription (Paton
 and Hicks 369, 8 ff.) θνέτω δὲ καὶ ὁ ἱερεὺς
 τοῦ Ἀπόλλωνος τὰ εἰκάδι αἶγα ἀπὸ δραχ-
 μῶν εἰκοσι. The ἐβδόμα is also found
 in a Koan inscription (369. 2). For
 the holiday on the ἐβδόμη cf. Lukian,
Pseudol. 16 ὥσπερ οἱ παῖδες ἐν ταῖς
 ἐβδόμας ἔπαιζε. In the Alexandrian
 dialect ἐβδομάς was used in the sense
 of ἐβδόμη (ἡμέρα), whence the *varia*
lectio ἐβδομάδας. This involves an

τῶν ἀστροδιφέων, κοῦδ' ὕπνος νιν αἰρεῖται
 νοεῦνθ' ὀτήμος παιγνιὴν ἀγινῆτε.
 ἀλλ' εἴ τί σοι, Λαμπρίσκε, καὶ βίου πρῆξιν
 ἐσθλὴν τελοῖεν αἶδε, κάγαθων κύρσαις,
 μῆλασσον αὐτῷ—

55

ΛΑ. Μητροτίμη, (μῆ) ἐπεύχεο,
 ἔξει γὰρ οὐδὲν μείον. Εὐθίης κοῦ μοι,
 κοῦ Κόκκαλος, κοῦ Φίλλος; οὐ ταχέως τοῦτον 60

55 ὀτήμος Headlam ἀγινεῖτε Rutherford 58 ΜΗΛΑCCON cum
 paragraho subscr. P post ΑΥΤΩΙ spatium Μητροτίμη, μῆ ἐπεύχεο
 Jackson: ΜΗΤΡΟΙΤΙΜΗΕΠΕΥΧΕΟ P 59 post ΜΙΟΝ spatium ΠΟΥ,
 K superscr. m. pr. P

anapaest in the second foot, and is
 therefore to be rejected.

54. ἀστροδιφέων. From ἀστροδίφης,
 (or -εύς), not found elsewhere. The mean-
 ing is the same as that of ἀστρολόγος; for
 διφᾶν (ἐκδ.) cf. *vi.* 73, *vii.* 78. It is likely
 that there is a reference to the Koan
 School of astronomers, established by
 Aristotheros, and represented at the time
 of Herodas apparently by Dositheos (J.
 H. Wright, *ubi supra*, p. 196). The hist-
 orian Berossos made his home at Kos
 early in the third century B.C., and
 took up the study of astrology: *Inscrip-
 tions of Cos*, pp. xxxiii and 359.

αἰρεῖται. Usually the active αἰρεῖ is
 found in such phrases. But H. seems
 purposely to employ the middle voice in
 unusual ways; cf. *δεῖται* = *δεῖ*, *vi.* 41;
θῶμαι = *θῶ*, *viii.* 9 (Headlam).

55. ὀτήμος = ὀπηνία. ἦμος ὅτε is
 used by Ap. Rhodius (*iv.* 267, 452).

παιγνιὴν ἀγινῆτε. 'You (Lampriskos
 and his scholars) will be keeping holi-
 day.' That is, no doubt, the long mid-
 summer holidays. παιγνία has the sense
 of *εορτή* in Ar. *Lys.* 700.

The subjunctive ἀγινῆτε is the read-
 ing of P, and may be kept. K. specu-
 lates as to when the holidays will
 come. ὀτήμος with indic. would mean
 'when the holidays are actually being
 kept.' ἀγινεῖν is an Ionic form used in
 Homer and Herodotos for ἀγειν. It is
 found only in the pres. and imperf.

56 sqq. M. does not seem likely to
 come to the point, and as even her
 peroration threatens to be of consider-
 able length, Lampriskos intervenes.

εἴ τι. τι is adverbial, 'if at all.' Cf.
v. 79, *iv.* 32.

βίου πρῆξιν. 'Success in life': cf.
πράξιν φίλαν δίδωι, Pind. *Ol.* i. 136.

πρῆξις from πράττειν, 'to exact,' may
 be found at *vii.* 96 (*v.* note *ad loc.*).

57. τελοῖεν. For the optative cf.
v. 79 εἴ τί σοι ζῶην: *Introd.* ch. V. 2. B.
 5. c. iii. A person can say on his own
 behalf τελοῖεν αἶδε βίου πρῆξιν, 'May
 the Muses grant me happiness,' or 'I
 wish the Muses may,' &c. When
 another person says 'if you wish the
 Muses to grant,' &c., the same con-
 struction is kept, with the addition of
 εἰ. Cf. Theokr. *xv.* 70 εἴ τι γένοιο | εὐ-
 δαίμων—φυλάσσεο τῶμπέχονόν μιν.

αἶδε. The Muses; cf. on *v.* 1.

κάγαθων κύρσαις. Cf. *ii.* 45.

58. μῆλασσον αὐτῷ, sc. τοῦ δέοντος
 ἐπιθῆς, or the like. 'Don't give him
 (less than he deserves).' L. interrupts,
 and the sentence is unfinished.

μῆ ἐπεύχεο. 'You need not make
 this appeal to me, for he will have just
 as much' (even though you don't say
 another word). Cf. *vi.* 46 ἐνεύχομαι,
 'I entreat.' The MS. has Μητροιτι-
 μηεπευχεο. The loss of μῆ after -μῆ
 is due to haplography. The παρά-
 γραφος after *v.* 58 in the margin indi-
 cates a change of speaker in the middle
 of the line, cf. at *vv.* 81, 87, &c. Usually
 the παράγραφος indicates a change of
 speaker at the end of the line, as at
i. 66, *iii.* 70, &c. *Introd.* ch. IV.

59. Εὐθίης. Cf. *iv.* 24. This is the
 name of a school-fellow of Kottalos.
 Similarly Kokkalos and Phillos *v.* 60.
 Three boys are summoned to help the
 master: cf. the flogging-scene in a wall-
 painting from Herculaneum figured in
 Baumeister, *Denkmäler*, *iii.* p. 1590.

With Κόκκαλος cf. Κοκκάλη, the name
 of a woman at *iv.* 19. Phillos occurs as
 a proper name in Anakreon. For the
 sense cf. Apul. *Met.* ix. 28 *vocat*is *duobus*

ἀρείτ' ἐπ' ὤμου, τῇ Ἀκέσῳ σεληναίῃ
δείζοντες; — αἰνέω τᾶργα, Κότταλ', ἃ πρήσσεις.
οὐ σοι ἔτ' ἀπαρκεῖ ταῖσι δορκάσιν παίζειν
ἀστράβδ', ὅκωσπερ οἶδε, πρὸς δὲ τὴν παίστην
ἐν τοῖσι προϋνίκοισι χαλκίζεις φοιτέων;
ἐγὼ σε θήσω κοσμιώτερον κούρης
κινεῦντα μηδὲ κάρφος, εἰ τό γ' ἥδιστον.

61 ΑΚΕΣΩ cum accentu acuto super Ε prius P 62 ΚΟΤΤΑΛΑ-
ΠΗΧΧΙC, Α superscr. et postea per punctum deleto P 63 ταῖσι]
τῇσι Rutherford ΠΕΜΠΕΙΝ, ΑΙΖ superscr. m. pr. P 64 ΑΣΤΡΑΒΔ
cum accentu acuto super Α et prius et posterius P 65 ΠΡΟΝΙΚΟΙCΙ P

*e familia validissimis quam altissime
sublato puero nates eius obverberavit.*

61. τῇ Ἀκέσῳ σεληναίῃ. This expression is explained in Photios ii. p. 212 N., as being used ἐπὶ διαμενόντων καὶ βραδυνόντων. Akesaios was a helmsman of Neileus, who always insisted on waiting for the full moon before setting sail, ἵνα ἐν φωτὶ ὁ πλοῦς γένηται. The 'moon of Akesaios' then came to mean a date like the 'Greek Kalends'; cf. Zenobios i. 41. L. speaks impatiently as the boys hang back, unwilling to help in punishing a school-fellow. The form Ἀκέσῳ is used by Zenobios. Ἀκέσῳ may be the gen. of Ἀκέσῳ (Attic 2nd Decl.), but Smyth (*Ionian Dialect*, p. 634) gives reasons for taking the nom. as Ἀκέσῳ.

62. δείζοντες. Cf. on i. 82. 'Do you intend to show him (produce him) on the full moon of Ak.?' Others take δεικνύναι = 'to strip' as a preliminary to the flogging; but this seems less probable. The dative τῇ Ἀκ. σεληναίῃ must be a dative of time-when, 'on the full moon,' as this is required by the passage in Zenobios: we can scarcely translate with Crusius) 'do you mean to exhibit him (as a monster) to the full moon of Ak.?'

αἰνέω. Ironical: 'nice conduct this of yours.'

ἃ πρήσσεις. Note that the α is lengthened before πρ-.

63. ἀπαρκεῖ. Cf. v. 6.

δορκάσιν. Cf. on v. 7.

παίζειν. The original reading is πεμπεῖν, which is corrected by the first hand to παίζειν. πέμπειν has no other support than such phrases as πέμπει ψολόεντα κεραυνόν in Homer, which give no parallel to the dative. παίζειν, on the

other hand, is the natural word to use where a particular game is referred to. Crusius is almost alone in retaining πέμπειν. The fact that παίστην stands at the end of the next verse is not enough to condemn παίζειν.

64. ἀστράβδα. The meaning is uncertain. Probably it = ἀστρεπτή, ἀμεταστρεπτή, 'without turning the back,' i. e. 'continually': so Diels, Headlam, Daniellson. For the form of the adverb cf. κύβδα, κρύβδα. The word has also been taken as (1) 'without shaking' = ἀστραβῶς, (2) from ἀστράπτειν, 'blitz-artig' (Crusius), *fulminis instar* (Zielinski), (3) from ἀστράβη, 'riding on the back of the hand' (Tucker), (4) *incorrupte* (Bücheler).

In the MS. there is an accent on both the first and the second syllable of the word. Meister shows that the word was accentuated by the grammarians both as ἀστραβδα and as ἀστραβδά, whence with elision ἀστράβδ'. The MS. gives both ways.

ὅκωσπερ οἶδε. 'Like your school-fellows,' *vv.* 59-60.

παίστην. Cf. on v. 11.

65. προϋνίκοισι. See on v. 12.

χαλκίζει. See v. 6: and, for the metre, i. 21.

φοιτέων. This goes with πρὸς τὴν παίστην. Kottalos goes regularly to that low haunt; perhaps the word φοιτέων may be used with regard to its meaning of 'going to school'; cf. Ar. *Knights* 1235, Plat. *Prot.* 326 C (συμφοιτητής), Plat. *Euthyd.* 272 D, and (used absolutely) Ar. *Clouds* 916, 938. Κότταλος φοιτᾷ—not, however, to school, but—πρὸς τὴν παίστην.

66 sq. κοσμιώτερον κούρης. 'Quieter than a girl,' and

κινεῦντα μηδὲ κάρφος. 'Not stir-

κοῦ μοι τὸ δριμὺ σκύλος, ἢ βοὸς κέρκος,
ὃ τοὺς πεδήτας κάποτάκτους λωβεῦμαι;
δότης τις εἰς τὴν χεῖρα πρὶν χολῇ(ν) βῆξαι. 70
ΚΟ. μὴ μὴ ἱκετεύω, Λαμπρίσκε, πρὸς σε τῶν Μουσέων
καὶ τοῦ γενείου τῆς τε Κουτίδος ψυχῆς,

70 ΔΟΤΩ cum paragrapho subscr. P 71 ΙΚΕΤΕΥΩ, ΟΥ super-
scr. ut videtur P 72 ΤΩΝ ΓΕΝΕΙΩΝ, ΟΥ bis superscr. m. pr. P
ΧΟΛΗ Hicks: σχολή Ribbeck 71 ΙΚΕΤΕΥΩ, ΟΥ super-
scr. ut videtur P 72 ΤΩΝ ΓΕΝΕΙΩΝ, ΟΥ bis superscr. m. pr. P
ΚΟΥΤΙΔΟΣ, Τ superscr. m. rec. 3 P

ring so much as a twig (chip). These two expressions are proverbial, and occur in almost the same form together in Ar. *Lysistrata* 474 ἐπεὶ θέλω γὰρ σωφρόνως ὥσπερ κόρη καθῆσθαι, | λυπούσα μηδὲν ἐνθαδὶ, κινούσα μηδὲ κάρφος. Probably the passage of Aristophanes was in Herodas' mind when he wrote *vv.* 66 sq.

μηδὲ κάρφος κινεῖν is used, says Suidas, ἐπὶ τῶν ἡσυχῶν: cf. i. 54. The use of μηδὲ for οὐδὲ is noteworthy. It is due to the fact that κινεῦντα = ὥστε κινῆσαι.

εἰ τό γ' ἥδιστον. 'If that is the course you mean to take.' If Kottalos means to defy authority, L. will do his best to correct him.

68. τὸ δριμὺ σκύλος. 'The tawse': further explained by ἢ βοὸς κέρκος. There seems to be no place, besides this, where the υ of σκύλος is long. Hence some read σκύτος.

69. πεδήτας. Cf. v. 96.

ἀποτάκτους. 'Disobedient,' 'unruly.' Crusius takes it as 'put by themselves' for punishment. There was a separate place in the schoolroom where the caning took place (*Philol.* li. p. 315).

λωβεῦμαι. Of corporal punishment, cf. v. 73.

70. πρὶν χολῇν βῆξαι. The reading of P is πρὶν χολῇ βῆξαι. Palaeographically it is easier to read χολῇ than χολῇν, for I could more easily fall out than N: but I prefer χολῇν βῆξαι as a synonym for χ. ἐμείν, found in Plutarch, *Symp.* vii. 8. Ribbeck's conjecture, πρὶν σχολῇ βῆξαι, 'before I have time to cough,' is attractive: cf. ῥῆον ἢ πτύσαι, Epikr. C. A. Fr. 3. 20. (ii. p. 283): also Theokr. xxix. 27 γηραλέοι πέλομεν πρὶν ἀποπτύσαι.

71. μὴ μὴ ἱκετεύω. The diphthong ευ is scanned as short here. Büch.

χολῇν Rutherford, Crusius: 71 ΙΚΕΤΕΥΩ, ΟΥ super-
scr. ut videtur P 72 ΤΩΝ ΓΕΝΕΙΩΝ, ΟΥ bis superscr. m. pr. P
ΚΟΥΤΙΔΟΣ, Τ superscr. m. rec. 3 P

compares Hipponax *fr.* 22, and such forms as σκεῖσαι (for σκεῖν), σκεοθήκη, ἀναπαί, αὐτοῦ, ἐατῶ. Reinach, *Épigr.* p. 261.

Λαμπρίσκε. This is the corrected reading of P, which had at first προσ-
πρίσκε, the scribe having begun to write
πρὸς too soon: cp. ii. 38 ἀπρὸςθε, where
α is due to ἀνδρὸς which follows. Cor-
rections of the text which have been
proposed are of four kinds:

(1) transposition: πρὸς σε Μουσέων,
Λαμπρίσκε (Nicholson).

(2) Λαμπρίσκε replaced by a short
Kose-name such as Λάμπρε or Πρίσκε
(Bücheler, Rutherford).

(3) Λαμπρίσκε rejected as a gloss:
πρὸς σε πρὸς σε τῶν Μουσέων (Blass).

(4) ἱκετεύω corrected to ἱκετέω (Crusius, who compares τροφείω: τροφείω). I see no reason to doubt that -ευ- could be scanned as short before a vowel. We must elide the vowel of the second μῆ. Bücheler proposes μῆ μ' ἱκετεύω, με being placed early in the sentence in anticipation of v. 73, μῆ τῷ με δριμύ κτλ.

Over the ευ of ἱκετεύω are two letters which Kenyon thinks may be ου, a correction really belonging to the next line (γενείου) and washed out when the mistake was seen.

72. τοῦ γενείου. The MS. had at first τῶν γενείων, an error due perhaps to the gen. pl. Μουσέων. The regular formula is πρὸς τοῦ γενείου, not πρὸς τῶν γενείων (Blass). The correction is made by the first hand.

Κουτίδος. This person was probably a female relative of Lampriskos, perhaps his daughter: compare the appeal made to Kydilla at v. 69 sq. Over the letter υ is written in a later hand τ, making Κοττίδος, gen. of Κοττίς, which some take to be a pet name for Κότταλος. Cf. Δημῷ Κοττίας, P.-H. 355. Bücheler

- μὴ τῷ με δριμεῖ, τῷ τέρῳ δὲ λώβησαι.
 ΛΑ. ἀλλ' εἰς ποιηρός, Κότταλε, ὥστε καὶ περνὰς
 οὐδεῖς σ' ἐπαινέσειεν, οὐδ' ὅκως χώρης 75
 οἱ μὲν ὁμοίως τὸν σίδηρον τρώγουσιν.
 ΚΟ. κόσας, κόσας, Λαμπρίσκε, λίσσομαι, μέλλεις
 ἔς μεν φορῆσαι — ;
 ΛΑ. μὴ μέ, τήνδε δ' εἰρώτα.
 ΚΟ. τατᾶ, κόσας μοι δώσεται ;
 ΜΗ. εἴ τί σοι ζώην,

74 εἰς] IC cum signo - et accentu gravi super I P ΠΕΡΝΑC cum
 accentu gravi super E P 75 ΟΚΩC, ΟΥ superscr. m. rec. 3 P
 76 ΟΙ cum paragrapho subscr. P 78 post ΦΟΡΗCΑΙ spatium 79
 ΤΑΤΑ cum signo - super A prius et accentu ^ super A posterius P εἴ
 τί σοι] ITICOI cum signo - et accentu acuto super I primum, necnon
 accentu acuto super I alterum P ΖΩΗΝ cum puncto super N P

reads τῆς τε κοττίδος ψυχῆς, and trans-
 lates *per capitale tuum ingenium*
 (κοττίς is a Doric word = κεφαλή).

73. με. This word is out of its proper
 place (cf. vii. 126, note). Kottalos is
 excited and frightened.

τῷ τέρῳ. For the aphaeresis cf. Ar.
Peace 253 χρῆσθαι τέρῳ. The δριμύ
 σκύλος was a ἰμάς ἀστραγαλῶς (Athen.
 iv. 152 F) or μάστις πολυαστράγαλος
 (*Ant. Pal.* vi. 234), i.e. a whip on
 which bones were strung as on a knout.

λώβησαι. This is not to be taken
 with μὴ, to which we must supply
 λωβήσῃ (subj.) out of λώβησαι.

74. εἰς. P has ἔς: cf. *Introd.* ch.
 IV.

περνὰς. In P this is accentuated
 πέρνας, i.e. πέρνας (and not πέρνας).
 'Even if he were selling you as a slave, a
 man could not say a good word for you,'
 i.e. though he had every inducement to
 make the most of your virtues, he could
 not praise you.

75. ἐπαινέσειεν. ἂν is omitted: cf.
 v. 75 καὶ τίς οὐκ ἀπαντῶσα | ἔς μεν
 δικαίως τὸ πρόσωπον ἐμπνέει; The usage,
 found in Homer (e.g. *Odyssey*, iii. 231),
 is a feature of Alexandrian Greek: cf.
 Schneider, *Callimachea*, i. 358, 400,
 who quotes Ap. Rhod. i. 767; Theokr.
 ii. 34, viii. 91, &c.

οὐδ' ὅκως χώρης κτλ. 'Not even in
 the land where mice eat iron as readily
 (as anything else)': i.e. in a region
 where there is so little food that mice
 are driven to eat iron; a sort of fabulous
 land (Crusius, *Unters.* p. 72). Cf.

Seneca, *Apokolokyntosis* 7 *venisti huc*
 (to Hades) *ubi mures ferrum rodunt*:
 cf. on i. 9. For ὅκως = 'where' cf. the
 use of ὡς at Theokr. i. 13, v. 101,
 103; also *ut* in Catullus xi. 3. ὅκως
 χώρης = *ubi terrarum* (partit. gen.). It
 is probable that the island Gyaros is
 alluded to in the text. It was a
 wretched spot, to which exiles were
 often sent by the Roman emperors.
 Cf. Juvenal, i. 73, x. 170; Tac. *Ann.* iii.
 68, &c.; and for earlier times Antigonos
 of Karystos (*ap. Steph. Byzan. s. v.*
Γύαρος), who says of it *ἐνταῦθα οἱ μύες*
διατρώγουσι τὸν σίδηρον (*Philologus*, li.
 177 sqq.).

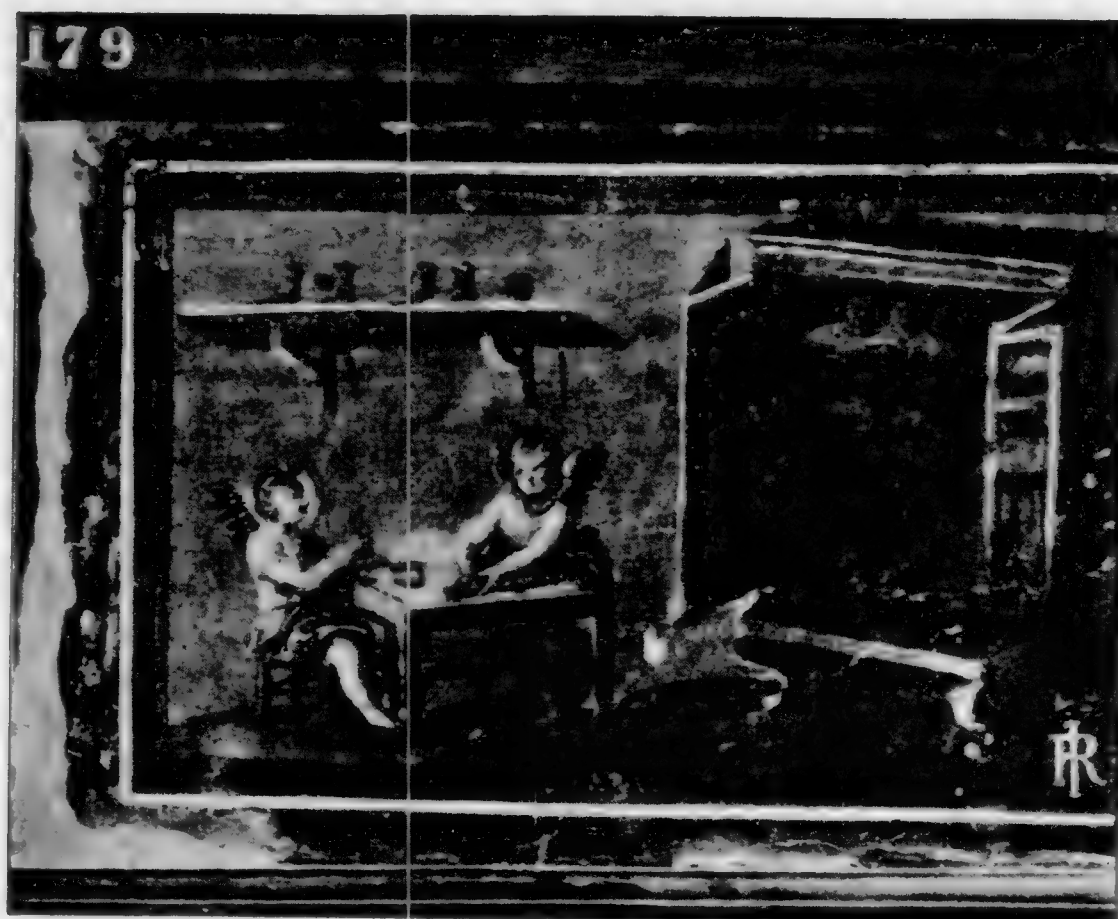
76. ὁμοίως. 'Like ordinary food.'

77. κόσας, sc. πληγὰς: cf. on v. 33,
 and see ii. 53.

78. ἔς μεν φορῆσαι, sc. τὸ νῶτον.
 The sentence is interrupted.

For the position of μεν cf. v. 76. The
 aorist infin. after μέλλεις is noticeable.
 See Giles, *Manual of Comparative*
Philology, p. 479 (note). The aor. infin.
 in this usage denotes instantaneous
 action, as opposed to the pres. infin.
 which expresses continuance of the
 action. The existence of μέλλω with the
 aor. infin. in Attic is proved by passages
 such as Aisch. *P. V.* 625, Eur. *Ion* 760,
 where emendation to the pres. or fut.
 is impracticable. Some authors, like
 Pindar, avoid the fut. infin. altogether
 with μέλλω, and so Herodas; cf. *vv.* 92 sq.
 τήνδε. Metrotome.

79. τατᾶ. Probably this is a nursery
 word: cf. τατί, v. 69, and ταταλίζει,



EROTES AS SHOEMAKERS

(See vii. 94)

Wall-painting from Herculaneum, now in the National Museum at Naples.
Baumeister, *Denkmäler*, III, fig. 1651.



FLOGGING-SCENE

Wall-painting from Herculaneum, now in the National Museum at Naples.
Baumeister, *Denkmäler*, III, fig. 1653.

- φέρειν ὅσας ἂν ἡ κακὴ σθένη βύρσα. 80
ΚΟ. παῦσαι, ἱκαναί, Λαμπρίσκε.
ΛΑ. καὶ σὺ δὲ παῦσαι
κάκ' ἔργα πρήσσων.
ΚΟ. οὐκέτ', οὐχί (τι) πρήξω,
ὄμνυμί σοι, Λαμπρίσκε, τὰς φίλας Μούσας.
ΛΑ. ὅσσην δὲ καὶ τὴν γλάσσαν, οὗτος, ἔσχηκας'

80 ΦΕΡ ΟCΑC, ΕΙΝ superscr. m. pr. et lineola ad init. apposita P
CΘΕΝΗΙ ΒΥΡCΑΙ in utroque verbo l deletum habet P 81 ΠΑΥCΑΙ cum
paragrapho subscr. P: post ΠΑΥCΑΙ, etiam post ΛΑΜΠΡΙCΚΕ spatium
82 ΠΡΗCΩΝ, altero C superscr. m. pr. P οὐχί τι πρήξω Ellis:
ΟΥΧΙΠΑΙΞΩ, PH superscr. m. pr. P οὐκέτ' οὐκέτι πρήξω Rutherford
83 ΟΜΝΥΜΙ cum paragrapho subscr. P σοι] ΛΟΙ, C superscr. m. pr. P:
scribae oculus ad init. voc. seq. aberravit 84 ὅσσην ex v. 8 Bücheler
ΕCΧΗΚΕ, AC superscr. m. rec. 2 P

i. 60 (note). Others take it to mean
(1) an exclamation of pain, cf. *ταταί*;
or (2) the sound of blows (German
patsch, Büch.).

The sign over the first α seems to be
the grave accent written somewhat flat,
or as Ludwich takes it (*Berl. Philol.*
Woch. 1892, 642), it indicates the quan-
tity of the vowel.

δώσετ'. Note the plural. K. ad-
dresses both Lampriskos and his mother.
Metrotime alone answers.

εἰ τί σοι ζῶην. Cf. on v. 57. These
words should be given to Metrotime; 'as
you hold me dear, receive as many as
your ugly hide will stand.' The phrase
εἰ . . . ζῶην is used ironically; 'if you
love me . . . bear these strokes for my
sake.'

In the MS. we have ζων (without ι),
and there is a dot over ν to cancel that
letter. But the reading εἰ τί σοι ζων
would not give a satisfactory sense,
whether we assign the words to K. or
to M. ('while your life holds out');
and it is probable that the difficulty of
the construction εἰ . . . ζῶην led to an
attempt at emendation.

80. φέρειν. Infin. for imperative.

Most editors take φέρειν as dependent
on σθένη, and make the sentence take
the form of a direct answer to πόσας μοι
δώσετ', i.e. (δώσομεν) ὅσας ἂν ἡ κακὴ
βύρσα σθένη φέρειν. But φέρειν on
that supposition is out of its proper
place in the sentence, and the corruption
of v. 80 in P is not explained: whereas
ΦΕΡ = φέρε is a natural corruption of
φέρειν = imperative.

ἡ κακή. Cf. on v. 4.

The word βύρσα was first written
βυρσαι; the scribe drew his pen through
the l and then (by mistake) through the
l of CΘΕΝΗΙ as well. For the
irregularity of the MS. in regard to
iota see Introd. ch. IV.

81. ἱκαναί, sc. πληγαί, 'enough, have
done.'

82. πρήσσων. For the η v. ii. 39.
οὐκέτ' οὐχί τι πρήξω. P has οὐκέτ'
οὐχί παίζω: for this form of the fut. of
παίζω cf. *Anth. Pal.* xii. 211. πρήξω is
a correction of παίζω. The letters τι
were lost before π, as frequently happens
in MSS.

Rutherford reads οὐκέτ' οὐκέτι πρήξω,
sc. κακὰ ἔργα. But this involves a
change of οὐχί in the manuscript read-
ing.

83. ὄμνυμι. This takes, as usual,
the accus. of the deity by whom the
oath is taken; cf. vii. 31 ὄμνυμι πάνθ'
ὅς' ἔστ' ἱρά. σοι is dat. *ethicus*.

τὰς φίλας Μούσας. Cf. v. i. φίλας
is somewhat insincere; cf. v. 98.

84. This verse is found also at v. 8,
with ὅσσην for ὅσσην.

γλάσσαν. An Ionic form, connected
with γλῶσσα, γλωχί: Brugmann,
Griechische Grammatik (Iwan Müller,
Handbuch), pp. 33, 182. Found seven
times in Her.; γλῶσσα occurs once
(vi. 41).

οὗτος. Cf. v. 63. αὕτη is similarly
used, iv. 42, 55.

ἔσχηκας. Strictly, 'you have ac-
quired.' To explain the tense it may
be suggested that K. has improved his

- πρός σοι βαλέω τὸν μὲν τάχ', ἣν πλέω γρύξης. 85
 ΚΟ. ἰδού, σιωπῶ· μή με, λίσσομαι, κτείνης.
 ΛΑ. μέθεσθε, Κόκκαλ', αὐτόν
 ΜΗ. οὐ δ(εἰ σ') ἐκλήξαι,
 Λαμπρίσκε, δείρον δ' ἄχρῃς ἥλιος δὺς ᾗ.
 ΛΑ.
 ΜΗ. ἀλλ' ἐστὶν ὕδρης ποικιλώτερος πολλῶ, 90
 καὶ δεῖ λαβεῖν νιν κἀπὶ βυβλίῳ δῆκου

85 ΠΡΟC cum paragrapho subscr. P 86 ΙΔΟΥ cum paragrapho subscr. P 87 ΜΕΘΕCΘΕ cum paragrapho subscr. P post ΑΥΤΟΝ spatium οὐ δ(εἰ σ') ἐκλήξαι Pearson: ΟΥΔΕΚΛΗΞΑΙ P: οὐ σε δεῖ λῆξαι Bücheler: οὐδ' ἂν ἐκλήξαι Rutherford 88 ΛΑΜΠΡΙCΚΕ cum paragrapho subscr. P ΔΕΙΡΟΝΑΧΡΙC, Δ superscr. m. rec. 3 P δὺς ᾗ Meister: ΔΥCΗΙ P: δὺς Rutherford: post v. 88 excidit ut videtur versus qualis hic est: ἀλλ' ἀντέχειν ὁ παῖς δδ' οὐκέτ' ἰσχύει, nempe Lamprisco tribuendus; cf. Headlam C. R. xiii. p. 152 90 ἀλλ' ἐστὶν ὕδρης . . . ἀναγνῶναι Metrotimae dedit Headlam, Lamprisco Bücheler: ἀλλ' ἐστὶν . . . πολλῶ Lamprisco, καὶ δεῖ λαβεῖν μιν . . . ἄλλας; Metrotimae, εἰκοσὶν γε . . . ἀναγνῶναι Lamprisco, reliqua Metrotimae tribuit Meister: ἀλλ' ἐστὶν . . . λαβεῖν μιν Lamprisco, κἀπὶ βυβλίῳ κτλ. usque ad Mimi finem Metrotimae tribuit Rutherford

quality of talkativeness by practice; but the sense does not much differ from that of ἔχεις: Introd. ch. V. 2. B. 5. b. v. P had ἔσχηκε, οὗτος being inadvertently taken as nom. not voc.; the 3rd sing. was afterwards corrected to the 2nd.

85. πρὸς σοι βαλέω. For προσβαλῶ σοι: cf. v. 5.

μὲν. 'Gag.' There is it seems no other instance of this use quoted; but cf. βοῦς (Aisch. Agam. 36; Theogn. 815).

γρύξης. Cf. on v. 37.

87. μέθεσθε κτλ. Though only Kokalos is mentioned by name, all three boys (vv. 59 sq.) are meant. Cf. ἔξεσθε Μητροί, vii. 14. Virg. Aen. ix. 525 vos, o Calliope, precor adspirare canenti.

οὐ δεῖ σ' ἐκλήξαι. P has οὐδεκλήξαι, which has been corrected in various ways to make sense and to scan. It is simplest to assume that ΕΙC has dropped out before ΕΚ, as is often the case, we shall then have οὐ δεῖ σ' ἐκλήξαι (for the scansion cf. on i. 21).

It is noticeable that the MS. has εἰ for ἰ at this point; thus κτείνης (v. 86), δείρον (v. 88) as against διρον (v. 3): Pearson, in Classical Review, v. p. 484.

88. δείρον. Cf. v. 3.

ἄχρῃς . . . δὺς ᾗ. For the construction with ἄχρῃς cf. on v. 4. The reading

of P is δυση. We want an aorist rather than a present, and δὺς ᾗ (Meister, Crusius), a periphrastic construction, is preferable to δύση, as the 1st aor. is only used transitively. Rutherford reads δύη pres., donec sol occidat.

90. ὕδρης ποικιλώτερος. 'With more tricks than a hydra,' a proverb applied to the cunning: cf. Ps. Diog. 372, 669 ποικιλώτερος ὕδρας' ἐπὶ τῶν δολερῶν.

The question as to how we should apportion vv. 88-93 among the various speakers is, as Headlam says, 'the most baffling thing in Herodas.' I may refer to his admirable statement of the difficulties, C. R. xiii. 153. Of the two solutions which he proposes I have adopted that which he puts first. A deprecatory answer by Lampriskos has been lost after v. 88: cf. on vi. 94. L. is merciful, but M. insists on twenty more lashes, however well K. may be going to read his book. This remark must be in reply to a suggestion of L. that he should be let off the rest of the punishment. If v. 90 is given to L., ὕδρης ποικιλώτερος must refer to K.'s back, which had become black and blue. The application of the proverb as given above is against this.

91 sq. κἀπὶ βυβλίῳ. 'For his book,' i. e. for neglecting it in the past. Weil renders it *penché sur un livre*.

- τὸ μηδέν, ἄλλας εἰκοσὶν γε, καὶ ἣν μέλλῃ
 αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνῶναι.
 ΚΟ. ἰσοῦ. ΛΑ. λάθοις τὴν γλάσσαν ἐς μέλι πλύνας.
 ΜΗ. ἐρέω ἐπιμηθέως τῷ γέροντι, Λαμπρίσκε, 95
 ἐλθοῦς' ἐς οἶκον ταῦτα, καὶ πέδας ἤξω
 φέρουσ', ὅκως νιν σύμποδ' ᾧδε πηδεῦντα
 αἱ πότνιαι βλέπωσιν, ἅς ἐμίσησεν.

92 ΜΗΔΕΝ, Θ superscr. m. rec. 3 P 93 ΚΛΕΟΥC cum accentu ^ super Y P 94 ΙCCAI cum accentu ^ super AI P: post hoc vocab. spatium λάθοις . . . πλύνας Lamprisco tribuit Crusius² γλάσσαν Kenyon: ΙΛΑCCAN P 98 αἱ πότνιαι Danielsson: ΑΙΠΟΤΝΙΑΙ P

δῆκου τὸ μηδέν. 'A mere nothing.' δῆκου is habitually added to excuse οὐδεὶς or πᾶς: cf. v. 24 δῆκου πάντα (Headlam). Other meanings suggested for τὸ μηδέν are (1) 'at least,' but this would be τοῦλάχιστον; (2) 'the good for nothing': this would require τὸν μηδέν: cf. Soph. El. 1166.

93. ἀναγνῶναι. On the aor. infin. with μέλλω cf. note on v. 78.

94. ἰσοῦ. This is given by the grammarians as an exclamation of malicious triumph at another's failure (ἐπιχαρτικὸν ἐπιφάνημα ἐπὶ τῶν ἀπολαχόντων): or, as Danielsson puts it, *Interjektion der Schadenfreude*. We may suppose that K. runs off putting his tongue out at the schoolmaster. This would help to explain the following words.

λάθοις κτλ. 'The sooner you put your tongue in honey the better.' λάθοις seems to have something of the sense of οὐκ ἂν φθάνοις. 'Do a thing secretly, before you are noticed,' is much the same as 'do it quickly.'

ἐς μέλι πλύνας. The reading μέλι is quite sound, and not to be changed (as e. g. to μέλαν = ink). K. is advised to wash his tongue in honey, so that he

may stand a better chance of mollifying his master. Plaut. Truc. 176 in melle sunt linguae sitae vestrae.

Crusius thinks there is a reference to boys being stung by bees when in search of honey; but this is farfetched and hardly to be got out of the Greek.

πλύνας. πλύνειν is here used in the sense of βρέχειν or βάπτειν: cf. iv. 17 note.

95. ἐπιμηθέως. From ἐπιμηθής, 'thoughtful,' Theokr. xxv. 79; hence the advb. 'carefully.'

τῷ γέροντι. The father of K., mentioned v. 32.

96. ταῦτα. With ἐρέω, v. 95. This new offence of K. (rudeness to his master) will have to be reported to his father.

97. σύμποδ' ᾧδε πηδεῦντα. The words are said in banter; with his feet tied he could struggle, but could not jump or run: σύμποδα πηδεῦντα form an oxymoron (E. L. Hicks, in Classical Review, vol. v. p. 353).

ᾧδε = 'here': cf. ii. 98. For πηδᾶν cf. Kallim. fr. 43 ὀρχήσασθαι, also in an ironical sense.

98. αἱ πότνιαι. The Muses look down from the walls upon the struggles of K.; v. on v. 1.

IV

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙΣΑΙ ΚΑΙ
ΘΥΣΙΑΖΟΤΣΑΙ

This piece describes a visit paid by two women, Kynno and Kokkale, to the altar and temple of Asklepios in Kos. They are accompanied each by a female slave; and they begin by an invocation to Asklepios, his parents (Apollo and Koronis), his wife, sons, and daughters, and other allied divinities. The offering is then made. It is a cock—the poor man's gift—and the favour of the god is besought.

The religious rite finished, the women turn to examine certain statues, singling out for observation and comment figures of a realistic character. They pass eventually into the temple, where they admire some paintings by Apelles, 'the Ephesian,' who is warmly defended against his detractors by Kynno. The sacristan (*νεωκόρος*) then announces that the sacrifice has been accepted by the god, and his favour secured. The worshippers withdraw, after what appears to be a slight altercation with the sacristan, who is dissatisfied with the smallness of his perquisite. The action seems to be laid shortly before dawn: see line 54.

That the scene is laid in Kos seems plain from *v. 2* (*Κῶν γλυκῆαν*). None of the other seats of the worship of Asklepios mentioned in the context has an epithet attached to it save Kos, which is named with a special affection. At *iv. 30* we have the phrase *πρὸς Μοιρέων*, which, as we have seen (Introd. to Mime I), is appropriate in a Mime dealing with Kos. Again, the proper names in this piece all point to Kos, as has been shown by Gurlitt. This scholar also endeavours to fix the date of Mime IV from *vv. 26-7, 37-8, 76-8*, and concludes that we should probably place it between 270 and 260 B.C. (*Arch.-epigr. Mittheil. aus Oest.-Ungarn*, xv. 169); see Introd. ch. I. Cf. also R. A. Neil, *C. R.* vol. vii. 1893, pp. 314 ff.

Diels points out that the Mime gives the view of art and its mission prevalent at the time; a high value was set on portraiture, truth to life, and realism of presentation.

For the *Ἀσκληπιείον* of Kos cf. Strabo, xiv. p. 657; Aristides, xxxviii. 15 (Keil). Both of these writers base their accounts on personal observation. See also Introd. ch. I on recent excavations. The works of art contained in the temple have been discussed by A. S. Murray (*C. R.* v. 1891, p. 389), and Waldstein (*C. R.* vi. 1892, p. 136); also by Gurlitt in the article referred to above, and Diels *Ueber die Mimiamben des Her. und ihre Beziehung zur Alexandrinischen Kunst* (Berl. Archäol. Gesell. Nov. 1891).

The most celebrated *Ἀσκληπιείον* was in Epidaurus: cf. Paus. ii. 27. 2 (Frazer); also Prof. P. Gardner's *New Chapters in Greek History*, p. 357, for the recent excavations. The method of cure, called *ἐγκοίμησις*, consisted in making the patient pass a night in the temple: during sleep the god disclosed the means of cure in a dream, which was then interpreted by the priests. The patients offered up votive tablets (*v. 19*) giving a short account of the treatment: cf. *C. I. G.* 59. 80 a-d, and Starkie on *Ar. Wasps* 123.

There are three speakers in the piece, viz. Kokkale, Kynno, and the sacristan (*νεωκόρος*). Kynno is the elder of the two women who visit the temple, Kokkale is her young friend, who has just recovered perhaps from an illness, and makes an appropriate offering of a *πίναξ*, or votive tablet.

Kynno has visited the temple before. She speaks in a tone of authority even to Kokkale, and very harshly to her own slave, Kydilla. Kokkale has also a slave in attendance, Kottale (*v. 88*).

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙΣΑΙ ΚΑΙ ΘΥΣΙΑΖΟΤΣΑΙ 45

ΚΟΚΚΑΛΗ ΚΥΝΝΩ ΝΕΩΚΟΡΟΣ

ΚΟ. Χαίροις ἀναξ Παίηον, ὃς μεδεῖς Τρίκκης,
καὶ Κῶν γλυκῆαν κῆπίδανρον ὤκηκας,
σὺν καὶ Κορωνὶς ἥ σ' ἔτικτε κώπολλων
χαίροιεν, ἥς τε χειρὶ δεξιῇ ψαύεις

1 *vv. 1-18* Kokkalae tribuit Mekler, Kynnoni Kaibel, Philae W. Schulze
2 *γλυκῆαν* Rutherford 3 *ΧΩΠΟΛΛΩΝ*, K deinde ex X m. pr. facto P
4 *ΧΕΙΡΙ* cum puncto super E P

The distribution of the text among the various speakers is based on the manuscript readings at *vv. 19, 88*, where *v. notes*. Many scholars rashly assume that in the latter passage *Κοττάλη* is due to an error of the scribe, and should be *Κοκκάλη*; and that Kokkale is the name of the slave in the attendance on Kynno's friend. But (1) the offering of the *πίναξ* (*v. 19*) should surely be made by the worshipper, and not by a slave; (2) the friend is left without a name. To avoid the latter objection some take *φίλη* at *vv. 27, 39, 72*, as a proper name, *Φίλη*. It is argued, as by Palmer (*Hermathena*, viii. 250), that while Kynno addresses her friend as *φίλη* (at *vv. 39* and *72*), the latter never calls Kynno *φίλη* only, but *Κυννοῖ*, *Κυννί*, *Κύννα*, or *φίλη Κυννοῖ*. But there is in my opinion one case where Kynno is called *φίλη* only, viz. at *v. 27 (q. v.)*. The passage where this occurs could have been spoken only by Kynno's friend, who is full of wonder and curiosity. Kynno has been at the temple before: why should she break out excitedly in admiration of a work she had seen already? Moreover such conduct would be by no means in keeping with her character. She is brief, curt, downright. Witness her rude reply when asked a simple question at *v. 23*: also her angry tone in regard to the detraction of Apelles. She is made somewhat dour in order to form a contrast with her young and excitable companion. At verse 27 therefore the friend addresses Kynno as *φίλη*. Now it would be very confusing if *ΦΙΑΗ* in the vocative could mean indifferently Kynno or her friend. Hence the view that the friend's name is *Φίλη* must be rejected. Her name I believe to be *Κοκκάλη*, and she has a slave *Κοττάλη* (*v. 88*). There is no more reason to object to the names *Κοκκάλη* and *Κοττάλη* occurring in the same Mime than there is in the case of *Κόκκαλος* and *Κότταλος* (Mime iii).

1. *Παίηον*. Also at *vv. 11, 81, 82, 85*. At *v. 26* we find *ὁ Παῖων*.

μεδεῖς. A Homeric word: cf. *μεδέων, μεδέουσα*; also in inscriptions (in prose) sometimes. We should accentuate it *μεδεῖς* (*μεδέεις*), and not *μέδεις* as it appears in most texts (Schulze).

Τρίκκης. Cf. ii. 97.

2. *γλυκῆαν*. Introd. ch. V. 2. A. vi. The form in *-ῆαν* for *-εῖαν* is suitable to the religious solemnity of the language: cf. on *v. 84* (*ἔασι*).

Ἐπίδανρον. A famous seat of the worship of Asklepios. Excavations have been conducted there in recent years, and a large number of inscriptions and *ex voto* offerings discovered, proving that the place was somewhat like Lourdes or Loretto, to which thousands resorted to be healed of their diseases. Herzog (*Koische Forschungen*, pp. 174 sqq.) has shown that in Herodas there are traces of a reaction against the power and fame of Epidaurus as a seat of the worship of Asklepios. Thus, in *Her. ii. 95-8* there is no mention of Epidaurus, only of Trikka, the original home of Asklepios. At *iv. 1* sqq. the order is Trikka, Kos, Epidaurus.

ὤκηκας. Scarcely different from *οἰκέις*: *v. on i. 33, iii. 84*.

3. *σὺν*. With *χαίροιεν*: cf. iii. 5, &c. *Κορωνίς*. Cf. Pindar, *Pyth.* iii. 25 sqq.

ἔτικτε. The imperfect tense of this verb is used where we should expect the aorist: cf. *μᾶτερ ἄ μ' ἔτικτες*, Aesch. *Eum.* 321. The difference seems to be: *ἔτικτε* = 'she was thy mother'; *ἔτεκε* = 'she bare thee,' that is, *ἔτικτε* expresses the continuance of the relation, *ἔτεκε* is a true aorist.

κώπολλων. There is a double crasis here, for *κώπολλων* = καὶ ὁ Ἀπόλλων: cf. Theokr. i. 109 *χῶδωνις*. For κ- (Ionic) instead of χ- cf. on iii. 13.

4. *ἥς . . . ψαύεις*. This is the usual construction of *ψαύω*. For *v. 75* see note. We must suppose that there was

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 πέρσαντες, ἡγήρες ἀγρίων νούσων,
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 καὶ θεαί, πάτερ Παίηον ἔλεφ δεῦτε
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a sculptured group of Asklepios and Hygieia, to which the phrase χειρὶ δεξιῇ ψαύεις refers. The god's right hand rests on Hygieia.

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οἶδε τίμιοι βωμοί. The article is not added after οἶδε owing to βωμοί being a predicate. βωμοί are 'altars,' or perhaps (as Meister) the pedestals of statues.

6. Πανάκη κτλ. On the worship of these daughters of Asklepios cf. Hippokr. *ἔρκος*, Littré, iv. 628 (Hygieia and Panakeia); Paton-Hicks, 30, 12; 345, 16 (Hygieia and Epione, or Epio).

Of Πανάκη a longer form Πανάκεια occurs, Ar. *Plut.* 702, and Ἰασώ is used *ibid.* 701.

7. Λεωμέδοντος. King of Troy, who promised to Apollo horses of the famous breed of Tros, if he would build his city. When Laomedon broke his promise Apollo, assisted by his grandsons (v. 9), also by Herakles and Telamon, sacked Troy.

τείχη. *moenia*. Contrast τοίχων, v. 12 (*parietes*). It is possible that we should read τείχεα, a dissyllable.

9. Ποδαλείριος κτλ. Cf. *Iliad* ii. 731

Ἀσκληπιοῦ δύο παῖδε, ἡγήρ' ἀγαθῷ Ποδαλείριος ἡδὲ Μαχάων. Podalirios was apparently Karian in origin, Machaon was Thessalian (Thraemer, in Pauly-Wissowa, s.v. Asklepios).

10. χῶσοι κτλ. The gods and goddesses referred to are described elsewhere (cf. Paton-Hicks, 64) by the expression θεοὶ σύνναοι, σύμβωμοι: cf. Aisch. *Supp.* 222 ἀνάκτων τῶνδε κοινοβωμίαν σέβασθε.

11. ἔλεφ. ἔλεως, like εὐμενής v. 82, is a regular word on such occasions: cf. ἰλάσκομαι. P had ἰδεω, which was easily corrected (m. pr.) to ἔλεω. δεῦτε is used as the plural of δεῦρο, and is hortative with δέξασθε (*agite . . . accipite*); cf. vii. 70. Brugmann (*Griech. Gramm.* 3 p. 533), compares τῆτε, used by Sophron as the plural of τῆ (i. 82).

12. τοῦ ἀλέκτορος. The belief that the cock was sacred to Asklepios is a misconception, based partly on the well-known passage at the end of the *Phaedo*, where Sokrates calls upon Kriton to offer a cock to that god in token of his deliverance (from life's cares). It is clear from vv. 14 sqq. that the cock was sacrificed not as being sacred to Asklepios, but as the poor man's offering.

τῷλέκτ. (by a later hand) introduces a form of the *Doris severior*.

ἀλέκτωρ is an old word found in Kratinos, Plato Comicus, and Herodas (here and v. 16).

οἰκίης τοίχων. As τοίχων by itself means the walls of a house (v. on 7), either οἰκίης or τοίχων seems unnecessary, and some scholars, taking the former as a gloss, propose to substitute ὄρθριον: cf. Theokr. vii. 123 ὁ δ' ὄρθριος . . . ἀλέκτωρ, *Anth. Pal.* xii. 137 ὄρθροβόας (of the cock). The gen. is pos-



VOTIVE RELIEF TO ASKLEPIOS

Mittheilungen des Archaeol. Institutes, 1877, Tafel xiv. Now at Athens.

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6. Πανάκη κτλ. On the worship of these daughters of Asklepios cf. Hippokr. *ἔρκος*, Littré, iv. 628 (Hygieia and Panakeia); Paton-Hicks, 30, 12; 345, 16 (Hygieia and Epione, or Epio).

Of Πανάκη a longer form Πανάκεια occurs, Ar. *Plut.* 702, and Ἰασώ is used *ibid.* 701.

7. Λεωμέδοντος. King of Troy, who promised to Apollo horses of the famous breed of Tros, if he would build his city. When Laomedon broke his promise Apollo, assisted by his grandsons (v. 9), also by Herakles and Telamon, sacked Troy.

τείχη. *moenia*. Contrast τοίχων, v. 12 (*parietes*). It is possible that we should read τείχεα, a dissyllable.

9. Ποδαλείριος κτλ. Cf. *Iliad* ii. 731

Ἀσκληπιού δύο παῖδε, ἡγήρ' ἀγαθὸν Ποδαλείριος ἦδ' Μαχάων. Podalirios was apparently Karian in origin, Machaon was Thessalian (Thraemer, in Pauly-Wissowa, s.v. Asklepios).

10. χῶσοι κτλ. The gods and goddesses referred to are described elsewhere (cf. Paton-Hicks, 64) by the expression θεοὶ σύνναοι, σύμβωμοι: cf. Aisch. *Supp.* 222 ἀνάκτων τῶνδε κοινοβωμίαν σέβασθε.

11. ἔλεω. ἔλεως, like εὐμενής v. 82, is a regular word on such occasions: cf. ἰλάσκομαι. P had ἰδεω, which was easily corrected (m. pr.) to ἰλεω. δεῦτε is used as the plural of δεῦρο, and is hortative with δέξασθε (*agite . . . accipite*); cf. vii. 70. Brugmann (*Griech. Gramm.* 3 p. 533), compares τῆτε, used by Sophron as the plural of τῆ (i. 82).

12. τοῦ ἀλέκτορος. The belief that the cock was sacred to Asklepios is a misconception, based partly on the well-known passage at the end of the Phaedo, where Sokrates calls upon Kriton to offer a cock to that god in token of his deliverance (from life's cares). It is clear from vv. 14 sqq. that the cock was sacrificed not as being sacred to Asklepios, but as the poor man's offering.

τῷ ἀλέκτ. (by a later hand) introduces a form of the *Doris superior*.

ἀλέκτωρ is an old word found in Kratinos, Plato Comicus, and Herodas (here and v. 16).

οἰκίης τοίχων. As τοίχων by itself means the walls of a house (v. on 7), either οἰκίης or τοίχων seems unnecessary, and some scholars, taking the former as a gloss, propose to substitute ὀρθριον: cf. Theokr. vii. 123 ὁ δ' ὀρθριος . . . ἀλέκτωρ, *Anth. Pal.* xii. 137 ὀρθροβῶας (of the cock). The gen. is pos-



VOTIVE RELIEF TO ASKLEPIOS

Mittheilungen des Archaeol. Institutes, 1877, Tafel xiv. Now at Athens.

κήρυκα θύω, τὰπίδορπα δέξαισθε.
οὐ γάρ τι πολλὴν οὐδ' ἔτοιμον ἀντλεῦμεν,
ἐπεὶ τάχ' ἂν βούνῃ νενημένην χοῖρον
πολλῆς φορίνης, κοῦκ ἀλέκτορ', ἱητρα
νούσων ἐποιεύμεσθα, τὰς ἀπέψησας
ἐπ' ἡπίας σὺν χεῖρας, ὦ ἀναξ, τείνας.

15

ΚΤ. ἐκ δεξιῆς τὸν πίνακα, Κοκκάλῃ, στῆσον
τῆς Ὑγίης. ΚΟ. μᾶ, καλῶν, φίλῃ Κυνοῖ,
ἀγαλμάτων· τίς ἦρα τὴν λίθον ταύτην

20

16 ΑΛΕΚΤΟΡΙΗΤΡΙΑ cum coronide post P prius, accentu acuto super I prius, et puncto super I posterius P 18 ΧΕΙΡΑC cum puncto super ΕΡ 19 ἐκ δεξιῆς . . . τῆς Ὑγίης (v. 20) Kynnoni, μᾶ καλῶν . . . ὁ στήσας (v. 22) Kokkalae tribuit Zielinski 20 ΥΓΙΗC P: Ὑγίης Meister MA cum accentu ^ super A P τῆς Ὑγίης μᾶ, μᾶ καλῶν κτλ. Rutherford 21 post ΑΓΑΛΜΑΤΩΝ spatium τὴν] ΤΟΝ, H superscr. m. pr. P

sessive (not objective, like e.g. φέγ-
γους κήρυκα). But as Headlam remarks
(C. R. xiii. 153) οἰκίης κτλ. is really no
stranger than ὄρνεις οἰκίης, Babr. 17. 1.
We learn from *Georon. Script.* p. 985,
that the roosts were made upon the
walls. Meister's οἰκίη στοίχων ('hours')
is ingenious, but unconvincing.

13. τὰπίδορπα. The sacrifice, being
so small, would provide the gods only
with a kind of 'second course,' Lat.
mensae secundae, not with a complete
banquet.

14. πολλὴν κτλ. There is an allu-
sion here to the proverb ἐκ πίθω ἀντλεῖν,
Theokr. x. 13 (Schol. παροιμία ἐπὶ τῶν
ἀφθόνης ἐχόντων); *minime multus nobis
aut in promptu haustus est* (Bücheler).
For the accus. fem. in this phrase cf.
ἴσῃν τίσαι, κενὴν ψάλλειν.

15. ἐπεὶ. Cf. on ii. 72.
νενημένην takes with it πολλῆς φο-
ρίνης in the next verse, 'loaded (well-
covered) with plenty of fat.' For the
gen. cf. Goodwin, *Gk. Gr.* § 1112. Cf.
Od. iv. 134 νήματος ἀσκητοῖο βεβυ-
σμένον.

16. ἱητρα. This form, with which we
may compare θρέπτρα, σῶστρα, is known
from Hesychios (ἱατρα μισθοὶ θερα-
πείας) and the Inscriptions of Epidauros.
It is formed from ἰάομαι, 'reward for
healing.' P had at first ἱητρια: cf.
critical notes on ii. 82; iii. 80; iv. 79.

17. ἐποιεύμεσθα. With ἂν, v. 15,
an hypothesis unfulfilled in the present.
τάς. Relative: cf. ii. 64.

ἀπέψησας. Used instead of the
technical word ἀπέμαζας: 'the use of
unfamiliar synonyms is part of H.'s
method,' Headlam, C. R. xiii. 153, who
compares iii. 94.

18. ἐπ' . . . τείνας. Cf. iii. 5.
ἡπίας . . . χεῖρας. Cf. ἡπια φάρμακα,
Il. iv. 218; ἡπια φύλλα, *Soph. Ph.* 698.
ὦ ἀναξ. As ἀναξ had originally the
digamma, this is hardly a case of hiatus:
cf. on ii. 43 (μέχρ' οὐ εἴπη).

19. ἐκ δεξιῆς κτλ. Cf. on v. 4.
τὸν πίνακα. A votive tablet of painted
terra-cotta, with a picture of the diseased
limb, &c., upon it. Many πίνακες have
been found at Corinth. Büch. however,
takes it to mean 'a dish,' in which the
ἐπίδορπα (v. 13) are offered.

Κοκκάλῃ. The name of Kynno's
friend: v. Introduction to this Mime.

20. Ὑγίης. The first syllable is
lengthened by the ictus.

μᾶ. V. on i. 85. For the gen.
cf. ὦ Πόσειδον τῆς τέχνης, *Ar. Knights*
144: Goodwin, *Gk. Gr.* § 1129. ἀγαλμά-
των is used of the statue of a god: that
of a man (or woman) is ἀνδρίας (v. 36).

21. ἦρα. Called by Brugmann a
 Lesbian and Doric form (*Griech. Gramm.*
p. 535). It is contracted from ἦ ἄρα.

τὴν λίθον. P had at first τὸν λίθον,
τὸν being corrected by a later hand to
τὴν. ἡ λίθος = (1) some special kind of
stone, as Μαγνήτης λίθος, (2) a precious
stone. In the sense of 'marble' λ. is
mostly masc., but cf. Παρία λίθος,
Theokr. vi. 38. See also on v. 34.

τέκτων ἐπο(ί)ει καὶ τίς ἐστιν ὁ στήσας ;
 ΚΤ. οἱ Πρηξιτέλεω παῖδες· οὐχ ὀρῆς κείνα
 ἐν τῇ βάσει τὰ γράμματ' ; Εὐθίης δ' αὐτὰ
 ἔστησεν ὁ Πρήξωνος. ΚΟ. ἔλεως εἴη 25
 καὶ τοῖσδ' ὁ Παιῶν καὶ Εὐθίη καλῶν ἔργων.
 ὄρη, φίλη, τὴν παῖδα τὴν ἄνω κείνην
 βλέπουσιν ἐς τὸ μῆλον· οὐκ ἐρεῖς αὐτήν,
 ἦν μὴ λάβῃ τὸ μῆλον, ἐκ τάχα ψύξει ;
 κείνον δέ, Κυρνοῖ, τὸν γέροντα· πρὸς Μοιρέων, 30

22 ἐποίει Kenyon : ΕΠΟΕΙ P 24 post BACI spatium 25 ἔλεως
 εἴη . . . δέισθω (v. 38) Kokkalae tribuit Zielinski : ἔλεως εἴη . . . τὸν γέροντα
 (v. 30) Kynnonis amicae, πρὸς Μοιρέων (v. 30) . . . θείναι (v. 34) Kynnoni,
 rursus τὸν Βατάλης (v. 35) . . . δέισθω (v. 38) Kynnonis amicae tribuit Ruther-
 ford 26 Εὐθίη Rutherford : ΕΥΘΙΗC P 27 κείνην] ΚΕΙΜΕΝΗΝ
 cum punctis super ΜΕ P 29 ψύξειν Bücheler 30 ΓΕΡΟΝΤΑ
 cum signo ∪ super Α P

22. τέκτων. 'Sculptor': cf. Soph. *Tr.* 768; Eur. *Alk.* 348.

ἐποίει. The use of the imperfect in this formula is first found apparently in the time of Alexander (L. and S. s. v. ποιέω). Cf. *Apelles faciebat aut Polycletus* (Pliny, *N. H.* i. praef.).

ὁ στήσας. The dedicator, = ὁ ἀναθεῖς.

23. Πρηξιτέλεω παῖδες. Kephisodotos and Timarchos: Introd. ch. I. Kephisodotos made a statue of Asklepios, which was afterwards brought to Rome (Pliny, *N. H.* xxxvi. 24), Stuart Jones, *Greek Sculpture*, pp. 164-166.

Portraits of Lykurgos (died 323 B.C.) and his sons, and of Menander (died 291 B.C.), by Keph. and Tim. are cited: Löwy, *Inscripfien griechischer Bildhauer* (108-112).

24. βάσει. The pedestal, on which the names of the artists and the persons who dedicated the work were inscribed. In cases where the statue has disappeared, the pedestal often remains, and throws welcome light on the statements of ancient writers. So here: see Introd. ch. I.

αὐτά. The neuter refers to the whole group of statuary (τὰ ἀγάλματα, v. 21). Some would read αὐτήν (τὴν λίθον), supposing that αὐτὰ is a mistake due to the presence of γράμματα just before.

26. καλῶν ἔργων. For the gen. indicating cause cf. Goodwin, *Gk. Gr.* § 1126. It is especially used with verbs expressing emotions: συγγιγνώσκειν αὐτοῖς χρητὴς ἐπιθυμίας, Plato, *Euthyd.* 306 C.

27. After inspecting the group just

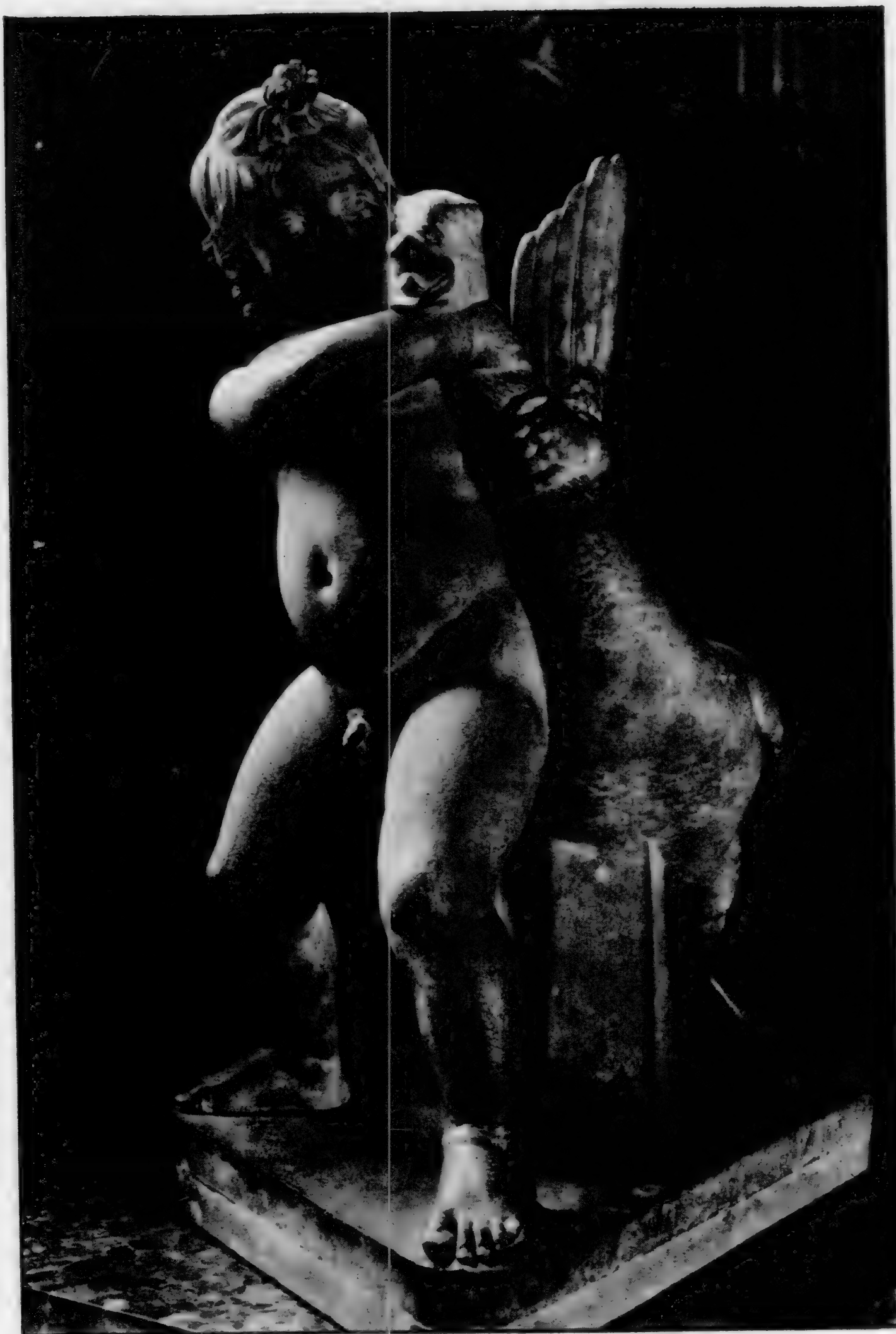
mentioned the party singles out works in which scenes from life are vividly depicted. Herodas no doubt is partly expressing his own preference for the contemporary school of Realists in art, with whom, as we should infer from the style of his own work, he was much in sympathy. Waldstein in *C. R.* vol. vi. p. 136.

The first work is a figure of a girl straining to take from the hand of a second person an apple, which she follows with her eyes. For the reason given the group is probably a *genre* one. The girl has been taken to be one of the Hesperides, but without good cause.

28. ἐρεῖς. 'You would say.' This use of the future is peculiar. It occurs also at vv. 33, 57, 73 of this mime, and at iii. 35, vi. 59, the verb being always ἐρεῖς, -εἶ. The only other author where it occurs frequently is Theokritos, who has it four times, viz. at i. 150 (δοκασεῖς), vii. 36 (ὀνασεῖ), xv. 79 (φασεῖς), xxii. 64 (ἐρεῖς). We may notice that in two of these four cases the verb is one of saying (φασεῖς, ἐρεῖς). Also, at Theokr. i. 150 and xv. 79, the future occurs in descriptions of works of art. In Herodas, similarly, in three cases out of the six it is thus applied, viz. at iv. 28, 33, 57.

29. ἐκ . . . ψύξει. Tmesis: cf. iii. 5. The subject is αὐτή, to be supplied from αὐτήν. There is no need to correct to infin. ψύζειν: cf. v. 33.

30. The old man cannot be in the same group as the boy and goose of v. 31, as suggested by Dr. A. S.



BOY STRANGLING GOOSE

After Boethos. Brunn-Bruckmann, *Denkmäler griech. und röm. Sculptur*. no. 433. Now in Capitoline Museum, Rome.

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πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος, τοῦργον
ἐρεῖς λαλήσει. μᾶ, χρόνῳ κοτ' ὄνθρωποι
κῆς τοὺς λίθους ἔξουσι τὴν ζοὴν θεῖναι.
τὸν Βατάλης γὰρ τοῦτον οὐχ ὀρήης, Κυννοί,
ὅκως βέβ[ηκεν] ἀνδριάντα τῆς Μύττω ;

35

32 PRO lineola apposita P 33 post ΑΑΗΗCI spatium : λαλήσειν
Rutherford KRONΩI, X superscr. m. pr. P 34 KHC cum para-
grapho subscr. P 35 OPHC P 36 OΠΩC, K superscr. m. pr. P
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Murray. 'The speaker in accordance with her clearly-drawn character turns abruptly from one work to another.' Waldstein, *C. R.* vi. p. 136.

πρὸς Μοιρέων. Cf. μὰ τὰς Μοίρας, i. 11, and Introd. to i.

31. τὴν χηναλώπεκα κτλ. The famous group of a boy strangling a goose (or, as it is here, a *vulpsanser*) is ascribed to Boethos of Carthage. Pliny, *N. H.* xxxiv. 84 *Boethi . . . infans sexannis anserem strangulat* (the word *sexannis* is due to emendation: *sex anno* in one MS., *eximie* in the others. Bücheler reads *infans vi summa*). The original of the group appears to date from the early Hellenistic period. Gurlitt (v. below) says that the *motif* of the group dates at latest from the middle of the third century.

32. πρὸ τῶν ποδῶν. 'Before our feet,' i. e. in close proximity; cf. Pindar, *Isth.* viii. (vii) 25 τὸ πρὸ ποδῶν σκοπεῖν χρῆμα, Xen. *Lak.* iii. 4 αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν.

λίθος. Gurlitt, in the article referred to in the Introd. to this mime, points out that Boethos is otherwise known for work in silver or bronze, also for Toreutiké, but not for sculpture in marble. Pliny (*N. H.* xxxiv. 84) speaks of this particular group as in bronze. There are three hypotheses open to us: (1) Pliny may be mistaken, (2) the marble-group is the original, the copy becoming more famous than the original, (3) the marble-group is a copy. The third hypothesis is not probable, for a copy would hardly have been honoured with a place in a temple beside works by Apelles. We are left with (1) and (2), either of which is a possible explanation.

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εἰ μή τις αὐτὴν εἶδε Βατάλην, βλέψας
 ἐς τοῦτο τὸ εἰκόνισμα μὴ ἐ[τύμ]ης δείσθω.
 ΚΤ. ἔπει, φίλη, μοι καὶ καλὸν τί σοι δείξω
 πρῆγμ' οἷον οὐχ ὥρηκας ἐξ ὅτου ζῶεις. 40
 Κύνδιλλ', ἰοῦσα τὸν νεωκόρον βῶσον.
 οὐ σοὶ λέγω, αὐτῇ, τῇ ᾧ[δε] χῶδε χασκεύσῃ;
 μᾶ, μή τιν' ὥρην ὦν λέγω πεποιήται;
 ἔστηκε δ' εἰς μ' ὀρεῦσα καρκ[ί]νου μέζον.
 ἰοῦσα, φημί, τὸν νεωκόρον βῶσον, 45
 λαίμαστρον· οὐτ' ὀργή σ[ε] κρηγύην οὔτε

38 ΕC cum paragrapho subscr. P IKONICMA, cum E super I alterum P, et deinde spatium μὴ ἐτύμης δείσθω Tyrrell: ΜΗΕ... H, C superscr. P: μὴ ἐκείνης δείσθω Blass: μὴ ἐτέρης δείσθω Richards, Kaibel 41 ΚΥΔΙΛΛ cum coronide post A alterum P 42 spatium post ΛΕΓΩ ΑΥΤΗ cum accentu acuto super Y P τῇ ᾧδε Rutherford: ΤΗΩΔΕ P 43 TIN accentu superscripto et postea deleto P 44 καρκίνου Kenyon: ΚΑΡΚ. ΝΟΥ P 46 ΛΑΙΜΑΣΤΡΟΝ cum accentu acuto super A prius P inde spatium ὀργή σε κρηγύην Kenyon: ΟΡΓΗCΕΚ. ΗΓΥΗΝ P: ὀρτῇ Weil

38. εἰκόνισμα. This seems to be a Hellenistic word: cf. *ἱματισμός*.

39. Kynno now proposes to take her friend into the interior of the temple, and sends for the νεωκόρος to open it. She spends some time in abusing the slave for her slowness, and presently (v. 54) perceives that with the dawn the temple has been thrown open to worshippers.

The works of art which are now observed by the visitors are from the hand of Apelles; Kynno boasts of them in advance (v. 39), and when she states the name of the artist, she declares herself an open partisan of him and his work (vv. 72 sqq.).

40. ἐξ ὅτου ζῶεις. 'Since you were born.'

41. νεωκόρον. Lat. *aeditumus*. He would have the keys of the temple. In this word -ew- is two syllables here and at v. 45, but one syllable at v. 90.

βῶσον. For βόησον: cf. iii. 23.

42. *nonne tibi dico, tibi inquam?*

αὐτῇ. Cf. on iii. 84.

ᾧδε|χῶδε. 'Hither and thither'; cf. on ii. 98.

43. ὥρην. An Ionic word (used also in Theokritos, &c.). Cf. Hdt. ix. 8 (ὥρην ἐποιήσαντο οὐδεμίαν), Theokr. ix. 20.

44. καρκ[ί]νου μέζον. The comparison is with the fixed unmeaning stare of the crab, v. Xen. *Symp.* v. 5 (Headlam),

and cf. vii. 123 ἡ μέζον ἵππου πρὸς θύρην κελύουσά. For the crab on the Koan coinage, which may be connected with Herakles, see *Inscriptions of Cos*, p. xvii. n. 3, and 341.

45. φημί. Cf. v. 20, viii. 6, for the use of φημί in repeating an order with insistence.

46. λαίμαστρον. From the stem of *λαιμάτω*, &c.; the termination -στρον here denotes an instrument, utensil. *λαίμαστρον* then is 'a machine for consuming,' said of a greedy idle slave. For the form cf. *στέγαστρον*, *ζύγαστρον*, *πύραστρον* (v. 62).

ὀργή. 'One who performs sacrifice,' hence 'devout,' 'pious.' The opposite is βέβηλος: hence οὐτ' ὀργή οὔτε βέβηλος = no mistress whatsoever.

With ὀργή is connected ὄργια, and ὄργας, ὄργεῖνες, for which v. the Lexicon. Others supply γῇ with ὀργή and βέβηλος; the contrast would then be between consecrated and unconsecrated land: the phrase has a proverbial sound.

κρηγύην. 'Honest,' an Ionic word found in Homer once: *Il.* i. 106. Theokritos uses it in the sense of 'good' in his epitaph on Hipponax v. 3, εἰ δ' ἐσσι κρηγύς τε καὶ παρὰ χρηστῶν (= ἀγαθός τε καὶ ἀγαθῶν) | θαρσέων καθίεν: and in that of 'true,' *ποιμένες*, εἰπατέ μοι τὸ κρήγυνον (Theokr. xx. 19).

βέβηλος αἰνεῖ· πανταχῇ δ' ἴσ' ἔγκεισαι
 μαρτύρομαι, Κύνδιλλα, τὸν θ[εόν] τοῦτον,
 ὥς ἔκ με κάεις οὐ θέλουσαν οἰδῆσαι,
 μαρτύρομαι, φημί· ἔσσετ' ἡμέρη κείνη, 50
 ἐν ᾗ τὸ βρέγμα τοῦτο τῶσυρὲς κνήσῃ.
 ΚΟ. μὴ πάνθ' ἐτοίμως καρδιηβόλει Κυννοῖ·
 δούλη· στί, δούλης δ' ὦτα νωθρίῃ θλίβει.

47 ΑΙΝΙ cum accentu ^ super I P deinde spatium δ' ἴσ' ἔγκεισαι Kenyon: ΔΙCΕΓΚΙCΑΙ P: δ' ἴσῃ κείσαι Headlam 48 θεόν Kenyon 49 ἔκ με κάεις Jackson: ΕΚΜΕ ΚΑΙC P 50 ΜΑΡΤΥΡΟΜΑΙ lineola appposita P φῆμ' Rutherford: ΦΙΜΙ P, et deinde spatium ἔσσετ' ἡμέρη κείνη Herwerden: ΕCCEΤ. ΗΜΕΡΗ ΚΕΙΝΗ cum puncto super E voc. ΚΕΙΝΗ P 51 ΕΝΗ cum paragrapho subscr. et I deleto P τῶσυρὲς Blass: ΤΩΥCΥΡΙC P, cum puncto super C alterum P: τῶ (= τοι αὐ) ξυρὸς Bücheler: τῶ (= τὸ αὐ) Σύρος Meister: τῶξυρὸν van Leeuwen 52 καρδιηβόλει Meister: ΚΑΡΔΙΗΒΑΛΟΙ P, cum puncto super A alterum et O denuo (ut videtur) scripto P: καρδίη βάλλει Headlam: καρδιηβολοῦ Paton: καρδίη βάλλει Blass 53 ΔΟΥΛΗCΤΙ cum paragrapho subscr. P ΘΛΙΒΕΙ cum puncto super E P

47. αἰνεῖ. This probably means 'calls'; cf. Aisch. *Ag.* 98, 1482; Soph. *Ph.* 1380.

ἴσ' ἔγκεισαι. The restoration of this line is fairly certain. 'You are a burden in every place alike,' that is, to every mistress that has anything to do with you. Cf. v. 46.

48. τὸν θ[εόν] τοῦτον. Asklepios.

49. ἔκ... κάεις. To be taken as a compound verb. Some would read *καίεις*, the Ionic form, instead of *κάεις*.

οἰδῆσαι. Lit. 'to swell,' i. e. with passion; cf. *sufflare* (*nescio quid se sufflavit uxori suae*, Plaut. *Cas.* iii. 3. 20).

50. ἔσσετ' ἡμέρη κείνη. 'The day will come.' This phrase is based on the Homeric *ἔσσετ' ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ* *Ἴλιος ἱρή*, *Il.* iv. 164. P has *εσσετ* *ἡμερη κείνη*, whence some read *ἐς σε τῇμέρη κείνη*, *testor adversus te die ista qua*, &c.; but as the reference is to the future, the present *μαρτύρομαι* is strangely used, and the whole sentence lacks vigour. For the wrong addition of *ι* cf. on iii. 80. For *τ* before the *η*- of *ἡμέρη* cf. v. 5, vii. 112. *ἡμέρη κείνη* is for *ἡ ἡμέρη κείνη*; note the crasis, as at v. 22.

51. βρέγμα. 'Head' or 'skull.' The word is found in the *Batrachomyomachia* (v. 230) and in Hippokrates. It occurs again at viii. 9.

'The day will come when you will

scratch your dirty poll,' i. e. will be in dire fear: cf. Aischin. *περὶ παραπρεσβ.* 49; Cic. *in Pis.* xxv. 61 *caput sinistra manu perfricans*; Apul. *Met.* x. 10 *ingens exinde verberonem corripit trepidatio, modo hanc, modo illam capitis partem scalpere* (Crusius, *Unters.* 86 sqq.). τῶσυρὲς for τὸ αὐσπὲς. The reading, however, is uncertain. Büch. has τῶ ξυρὸς κνήσει, taking τῶ = τοι αὐ, and translating *cerebrum hoc tibi rursus novacula scalpet* (i. e. the slave is threatened with the loss of her hair as a punishment). But at v. 9 μοι αὐτόν becomes μαυτόν, not μωυτόν. Meister gives τῶ (= τὸ αὐ, comparing τὸ νῦν, τὸ πρὶν) Σύρος κνήσει, Σύρος being a jailor (cf. on i. 1). Palmer would read τῶς (Ionic, he thinks, for ταῦς, 'stout') Σύρος κνήσει.

52. καρδιηβόλει. 'Take to heart.' So apparently we should read with Meister. P is not very clear. A second λ appears to follow the first, but is cancelled by a dot above it. The ο appears to have been rewritten. Büch. gives καρδίη βάλοι (*polim omnia cor iaculetur*). Paton introduces the form καρδιηβολοῦ, based on the gloss in Hesychios: *καρδιοβολεῖσθαι λυπεῖσθαι*. See Headlam, *C. R.* xvii. 295, and cf. Aisch. *P. V.* 706 *θυμῷ βαλέ*, Hdt. viii. 68 *ἐς θυμὸν βαλεῖ*.

53. δούλης κτλ. 'Indolence oppresses the ears of a slave,' i. e. makes her slow to hear and to obey.

ΚΤ. ἀλλ' ἡμέρη τε, κῆπὶ μέζον ὠθεῖται.
 ΚΟ. αὐτὴ σύ, μείνον' ἢ θύρη γὰρ ὠικται 55
 κἀνείθ' ὁ παστὸς οὐχ ὀρῆς, φίλη Κυνοῖ,
 οἷ ἔργα; καὶνὴν ταῦτ' ἐρεῖς Ἀθηναίην
 γλύψαι τὰ καλὰ — χαιρέτω δὲ δέσποινα.
 τὸν παῖδα δὴ (τὸν) γυμνὸν ἦν κνίσω τοῦτον,
 οὐχ ἔλκος ἔξει, Κύννα; πρὸς γὰρ οἱ κέινται 60

55 post CY et post MINON spatia habet P 56 KANETH cum signo -
 super A et accentu ^ super I P 57 post ΕΡΓΑ spatium καὶνὴν
 Ellis: KOINHON cum puncto (vel accentu ^) super O P 58 post
 ΚΑΛΑ spatium 59 δὴ τὸν γυμνὸν Kenyon: ΔΗ ΓΥΜΝΟΝ P ΚΝΙΓΩ
 legit Kenyon 60 KYNNA cum accentu acuto super Y P: deinde
 spatium

54. ἡμέρη κτλ. See on v. 39.
 τε καὶ implies that the pressure of
 the crowd began simultaneously with
 the dawn; cp. ἀμ' ἔπος τε καὶ ἔργον.
 ἐπὶ μέζον. Cf. iii. 8; Thuk. iv. 117;
 Soph. Phil. 259.

ὠθεῖται. Impersonal use of the pas-
 sive: Goodwin, *Gk. Gr.* § 1240 (2).
 Cf. Theokr. xv. 73 ὠθεῖνθ' ὥσπερ ὕες,
 of the crush on a similar occasion.

55. αὐτὴ σύ. Cf. on iii. 84.
 ὠικται. In Attic (ἀν)έικται.
 56. ἀνείθ'. Perf. pass. of ἀνίημι. For
 the elision cf. iii. 41. For the mean-
 ing 'fling back' cf. πύλας ἀνέσαν, *Il.*
 xxi. 537.

παστός. A curtain (Pollux, iii. 37):
 it is usually 'inner room,' 'women's
 chamber'; cf. παστὰς.

57. P had at first κοινήν, which is
 often interchanged with καὶνὴν in MSS.
 There seems to have been an attempt
 to correct the mistake. καὶνὸς is regu-
 larly used in such expressions (Crusius).
 Cf. καὶνὸς . . . Παλαίφατος, 'P. come
 to life again,' Athenion (Kock iii.
 p. 370).

Ἀθηναίην. The goddess who pre-
 sided over arts and crafts. Cf. vi. 65,
 Theokr. xv. 80.

58. γλύψαι. This word probably
 refers to the sacred utensils and cult-
 statues in various parts of the temple,
 and not to the works of Apelles de-
 scribed *vv.* 59 sqq. These were pic-
 tures, not pieces of sculpture (cf. on 59).

χαιρέτω κτλ. These words are added
 to avert the consequences of mentioning
 the goddess' name, otherwise than in
 worship; cf. i. 35.

δέσποινα. Athene, not, as Meister,
 Isis (cf. below).

Meister (p. 720 sqq.) holds the view
 that the paintings here described are
 all of Egyptian subjects. Thus the
 boy in v. 59 is Harpokrates; the bull
 in v. 66 is Apis; the two attendants
 (*ibid.*) Horos and Anubis. He assumes
 that Kokkale misunderstood these pic-
 tures, taking them for ordinary Greek
 subjects. This seems very fantastic
 and improbable to me, as to Thraemer
 (Pauly-Wissowa, s. v. Asklepios).

59. τὸν παῖδα. Statuary could not
 give, like painting, the warm flesh tints
 alluded to in the following lines. Also
 v. 65 is more suitable to a painting
 than to sculpture; cf. the well-known
 story of Zeuxis in his contest with Par-
 rhasios: and see the notes on *vv.* 60, 62.
 The words of Pliny (*N. H.* xxxvi. 24)
 on the famous group by Kephisodotos
 at Pergamos (*symplegma nobile, digitis
 corpori verius quam marmori impressis*)
 have, however, induced some scholars to
 take *vv.* 59 sqq. of a marble-group. As
 there is no break at v. 66, we may
 assume that this first painting is, like
 the other, by Apelles. It represented
 a boy roasting entrails, like the boy
 in the famous statue, by Stuppax, of the
 σπλαγχνόπτης: 'vernula . . . exta torrens
 ignemque oris pleni spiritu accendens'
 (Pliny, *N. H.* xxxiv. 81; Stuart Jones,
Greek Sculpture, p. 121).

κνίσω. Aor. of κνίω, quoted by
 Veitch from Pind. *Pyth.* viii. 32; xi. 23;
 Ar. *Wasps* 1286. Crusius originally
 took κνίω to be the reading of P, com-
 paring ἔκλαγον, Theokr. xvii. 71, P.-H.
 218. 2, from κλάω. He now reads κνίσω.
 60. ἔλκος. 'Wound,' i.e. a red mark
 at the place where he was scratched.

Κύννα. Voc. of Κύννα, a side-form of

αἱ σάρκες οἶα θερμὰ θερμὰ πηδῶσαι
 ἐν τῇ σανίσκῃ τῶργυρεὺν δὲ πύραστρον
 οὐκ ἦν ἴδῃ Μύελλος ἢ Παταικίσκος

61 ΘΕΡΜΑΠΗΔΩCAI, necnon alterum ΘΕΡΜΑ superscr. m. rec. 2
 habet P 62 πύραστρον Meister: ΠΥΡΑCΤON, necnon alterum P
 super T scriptum habet P: super Y et signum - et accentus acutus,
 super A signum ^ exstat: πύραστρον Kenyon: τῶργυρεὺν πύραστρον δὲ
 Headlam 63 ἸΔΗΜΥΛOC, ΕΛ superscr. m. pr. P

Κυννῶ. At v. 71 we find Κυννὴ from
 Κυννίς.

πρὸς γὰρ οἱ κτλ. 'For the flesh lies
 firm upon his limbs in the picture, oh,
 so warm and throbbing with life.' That
 σάρκες is the flesh of the boy himself,
 not the entrails which he is roasting,
 seems evident from the presence of γάρ,
 which is quite inappropriate, unless πρὸς
 κτλ. contains an explanation of οὐχ ἔλκος
 ἔξει. Büch., however, takes σάρκες as
 the flesh of the victim, and σανίσκη as
 a 'dish' or 'pan,' in which it was being
 roasted. Similarly Dalmeyda translates
 'poêle.' I cannot find any authority
 for this (cf. on v. 62).

προσκεινται is well applied to the
 firmness of flesh which 'lies close' to
 the boy, forms an inseparable part of
 him. Cf. προσπύσσειται | πλευραῖσιν ἀρ-
 τικολλος, of the fatal robe, Soph. *Tr.* 767.

61. αἱ σάρκες. The plural is regu-
 larly used of human flesh.

οἶα κτλ. In P θερμα was at first
 written only once. A second θερμα was
 added above the first letters of πηδῶσαι.
 For the repetition of the word to in-
 tensify the meaning cf. μάλλον μάλλον,
 Eur. *Iph. in T.* 1406; Ar. *Frogs* 1001;
 and μείζον μείζον, μικρὸν μικρὸν, Kock,
C. A. Fr., Antiphanes *fr.* 10.

Certain paronomasiae (e.g. ἀγαθῶν
 ἀγαθίδες, προβάτου προβάτερον, λευκό-
 τερος λευκώτερος) are quoted from Epi-
 charmos and Sophron by Crusius, *Un-
 ters.* p. 91: but do not seem to be
 relevant.

πηδῶσαι. Used of the flesh throbbing
 with life. Cf. Sophron *fr.* 18 ἡ καρδία
 παδῇ (= πηδῇ), and πηδῶσα οἶον τὰ σφύ-
 ζοντα, i.e. like the veins or arteries,
 Plato, *Phaidr.* 251 D.

62. σανίσκη. Cf. above on σάρκες.
 σανίδιον is also used in the sense of pic-
 ture. Cf. πίναξ, πινάκιον.

πύραστρον. I adopt Meister's read-
 ing, but not the meaning which he
 assigns to the word. πύραστρον = πυρά-
 γρα: cf. *Anth. Pal.* vi. 117; Kallim.

Hymn iv. 144 θερμαστραὶ τε βρέμοντι
 ὑφ' Ἡφαίστοιο πυράγρης (of the cave of the
 Kyklopes); θερμαστραὶ = κάμνοι (He-
 sychios). The silver tongs would excite
 the cupidity of Muellos and Pataikiskos,
 noted for their thieving propensities.
 This is yet another indication that it is
 a picture, not a group of statuary that
 is referred to: for such verisimilitude
 could be attained only in a picture.
 The original draft of the MS. had ΠΥ-
 PACTON: over T a P is written, and
 upon T and A stand the signs —, ∪, re-
 spectively: see *Introd.* ch. IV. For
 the abnormal π of πύραστρον cf. Aisch.
fr. 280 N. δέδοικα μῶρον κάρτα πυραύστου
 (a moth) μύρον: Eur. *fr.* 937 N. Meister
 takes πύραστρον to be a 'disk': he
 compares *πύρη (ii. 80), which he thinks
 is a round coin.

See Crusius, *Philol.* i. (1891) p. 446,
 li. p. 539. Ludwich, *Berl. Philol.*
Wochens. 1892, pp. 642, 1349. L.
 Müller, *ibid.* p. 995. J. H. Wright
 (*ubi supra*, p. 177, note 2).

Silver θυματήρια and λέβητες are
 common in temple inventories, Dittenb.
Syll. 366, 25, 45.

63. οὐκ. With ἐκβαλεῖσι: nonne?
 Μύελλος. P has ΜΥΛΟΣ with ελ
 written, seemingly by the first hand, over
 ΛΟ. As Παταικίσκος (q. v.) is tradition-
 ally associated with thieving, Μύελλος
 may also be so, forming, like Π. or Βάτ-
 ταρος (ii. 5), one of H.'s *redende Namen*.
 But evidence of this is lacking.

Headlam would read ἦν ἴδῃ Μύλλος.
 There was a proverb, 'Myllos hears
 everything,' Mahaffy, *Gk. Lit.* i. ii.
 178.

Παταικίσκος. We find in Aischines
 (*in Ktes.* 189) an allusion to Παταικίον ὁ
 κλέπτης, who became to later generations
 proverbial as κλέπτης καὶ τυμβωρύχος.
 Cf. Diog. Laert. vi. 39 κρείττονα μοῖραν
 ἔξει Παταικίον ὁ κλέπτης ἀποθανὼν ἢ
 Ἐπαμεινώνδας, ὅτι μεμύηται, i.e. the rela-
 tive positions of the rogue and the hero
 may be reversed after death. The Παται-

ὁ Λαμπρίωνος, ἐκβαλεῦσι τὰς κούρας
δοκεῦντες ὄντως ἀργυρεῦν πεποιῆσθαι ; 65
ὁ βοῦς δὲ χὸ ἄγων αὐτόν, ἧ θ' ὁμαρτεῦσα
χὼ γρυνπὸς οὗτος κῶ [ἀν]άσιλλος ἄνθρωπος,
οὐχὶ ζόην βλέπουσιν ἡμέρην πάντες ;
εἰ μὴ ἐδόκουν τι μέζον ἢ γυνὴ πρήσσειν,
ἀνηλάαξ' ἄν, μή μ' ὁ βοῦς τι πημήνη, 70
οὕτω ἐπιλοξοῖ, Κυρνί, τῇ ἐτέρῃ κούρῃ.

ΚΤ. ἀληθιναί, φίλη, γὰρ αἱ Ἐφεσίου χεῖρες

67 ΧΩ lineola apposita P ΟΥΤΟΣ ΟΥΚ ΚΩΑΝΑΚΙΜΟΣ, ΟΥΚ
deleto et ΛΑ superscr. in. rec. 2 P 68 ΖΟΗΝ cum accentu acuto super
Ο P 69 ἐδόκευ ἄν μέζον Headlam 71 ΟΥΤΩC cum para-
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κίσκος of Herodas was clearly a notable thief: whether this was his real name, or given him from his being of the same trade as Πατακίων, is uncertain.

64. ἐκβαλεῦσι κτλ. They will lose their eyes (through covetousness). This is a hyperbole based on such phrases as ὀφθαλμὸν ἐπιβάλλειν, *intentis oculis intueri*: cf. vi. 68. The thieves' eyes will drop out of their heads as they gaze intently on the πύραστρον, thinking it is really silver, and not merely painted.

κούρας. 'Pupil of the eye,' then, as here, 'eye' in general. Cf. v. 71.

65. On the word ὄντως cf. Crusius, *Unters.* p. 92 (note). It was probably coined by Gorgias or Anaxagoras, and is used fifteen times by Aristophanes.

66. Another picture is now described: this time of a sacrificial procession, consisting of (1) an ox led by a man. The ox is either two-thirds *en face*, or in profile, as 'he glares so with one eye.' (2) An attendant maid and two men, one with a hook-nose, the other with bristling hair.

The only known pictures of Apelles at all approaching the description are the Pompa of Megabyzos, and the Artemis with the Chorus of Maidens (Pliny, *N. H.* xxxv. 93, 96); but few of the many pictures painted by Apelles are recorded (Waldstein, *ubi supra*, p. 136).

67. [ἀν]άσιλλος. Adj., 'with bristling hair on the forehead'; cf. L. and S., where it is quoted as a substantive from Plut. *Crass.* xxiv. Apparently ἀνάσιμος was first written, and ἀλ is written above. A word as strange as ἀνάσιλλος is most probably genuine, and artistically the picture gains by our adopting this

reading. ἀνάσιμος may have been suggested by γρυνπός.

68. ζόην . . . ἡμέρην. P reads plainly ζόην, with an accent on the o, which makes it the adj., not the substantive of iii. 2 &c.), Smyth, p. 639. ζόην . . . ἡμέρην must then be = *vivam lucem* (Bücheler). The figures 'look the living day,' i.e. are real, actual, life-like; cf. iii. 17. Blass ingeniously suggests ἡμέρην πᾶσαν, 'every day'; but he must then take ζόην as a substantive: Jackson proposes σημερην = σημερινήν.

69. ἐδόκουν refers to the present, ἀνηλάαξα to the immediate past. There is no irregularity: Goodwin, *Gk. Gr.* § 1397.

μέζον κτλ. i.e. to be above feminine weaknesses; cf. xii. 2, v. 3. Headlam conjectures (*C. R.* xiii. 153) εἰ μὴ ἐδόκευ ἄν for εἰ μὴ ἐ. π. The former, he says, = 'if I did not think I should be doing (more than a woman should do)', i.e. breaking silence. The latter = 'if it were not that I think I am doing.' Cf. Soph. *O. T.* 402. μέγα ποιεῖν occurs in Lukian iii. 312; Plut. *Mor.* 233 A: cf. μέγα λέγειν. The construction μέζον ἢ γυνή (for ἢ γυναῖκα χρή, ἢ κατὰ γυναῖκα) is not found elsewhere (Headlam).

71. ἐπιλοξοῖ = ἐπιλλίξει, 'looks askance.' The verb does not occur elsewhere; but cf. Nikand. *Alex.* 222 λοξαῖς δὲ κόραις ταυρώδεα λεύσσων, Lat. *limis oculis spectare*.

τῇ ἐτέρῃ κούρῃ. v. on v. 66. For κούρη cf. v. 64.

72. This somewhat angry defence of Apelles against his critics must represent to some extent Herodas' own feelings: cf. Dalmeida, *Les Mimes*



PROCESSION: MEN LEADING A COW TO THE SACRIFICE
Frieze of the Parthenon, Athens.

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ὁ βοῦς δὲ χὸ ἄγων αὐτόν, ἢ θ' ὁμαρτεῦσα
χὼ γρυπὸς οὗτος κῶ [ἀν]άσιλλος ἄνθρωπος,
οὐχὶ ζῶν βλέπουσιν ἡμέρην πάντες ;
εἰ μὴ ἐδόκουν τι μέζον ἢ γυνὴ πρήσσειν,
ἀνηλάαξ' ἄν, μή μ' ὁ βοῦς τι πημήνη, 70
οὕτω ἐπιλοξοῖ, Κυρνί, τῇ ἐτέρῃ κούρῃ.
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64. ἐκβαλεῦσι κτλ. They will lose their eyes (through covetousness). This is a hyperbole based on such phrases as ὀφθαλμὸν ἐπιβάλλειν, *intentis oculis intueri*: cf. vi. 68. The thieves' eyes will drop out of their heads as they gaze intently on the πύραστρον, thinking it is really silver, and not merely painted.

κούρας. 'Pupil of the eye,' then, as here, 'eye' in general. Cf. v. 71.

65. On the word ὄντως cf. Crusius, *Unters.* p. 92 (note). It was probably coined by Gorgias or Anaxagoras, and is used fifteen times by Aristophanes.

66. Another picture is now described: this time of a sacrificial procession, consisting of (1) an ox led by a man. The ox is either two-thirds *in face*, or in profile, as 'he glares so with one eye.' 2) An attendant maid and two men, one with a hook-nose, the other with bristling hair.

The only known pictures of Apelles at all approaching the description are the Pompa of Megabyzos, and the Artemis with the Chorus of Maidens (Pliny, *N. H.* xxxv. 93, 96); but few of the many pictures painted by Apelles are recorded (Waldstein, *ubi supra*, p. 136).

67. [ἀν]άσιλλος. Adj., 'with bristling hair on the forehead'; cf. L. and S., where it is quoted as a substantive from Plut. *Crass.* xxiv. Apparently ἀνάσιμος was first written, and ΛΛ is written above. A word as strange as ἀνάσιλλος is most probably genuine, and artistically the picture gains by our adopting this

reading. ἀνάσιμος may have been suggested by γρυπός.

68. ζῶν . . . ἡμέρην. P reads plainly ζῶν, with an accent on the o, which makes it the adj., not the substantive of iii. 2 &c.), Smyth, p. 639. ζῶν . . . ἡμέρην must then be = *vivam lucem* (Bücheler). The figures 'look the living day,' i.e. are real, actual, life-like; cf. iii. 17. Blass ingeniously suggests ἡμέρην πᾶσαν, 'every day'; but he must then take ζῶν as a substantive: Jackson proposes σημερινή = σημερινήν.

69. ἐδόκουν refers to the present, ἀνηλάαξ to the immediate past. There is no irregularity: Goodwin, *Gk. Gr.* § 1397.

μέζον κτλ. i.e. to be above feminine weaknesses; cf. xii. 2, v. 3. Headlam conjectures (*C. R.* xiii. 153) εἰ μὴ ἐδόκευ ἄν for εἰ μὴ ἐ. π. The former, he says, = 'if I did not think I should be doing (more than a woman should do)', i.e. breaking silence. The latter = 'if it were not that I think I am doing.' Cf. Soph. *O. T.* 402. μέγα ποιεῖν occurs in Lukian iii. 312; Plut. *Mor.* 233 A: cf. μέγα λέγειν. The construction μέζον ἢ γυνή (for ἢ γυναῖκα χρή, ἢ κατὰ γυναῖκα) is not found elsewhere (Headlam).

71. ἐπιλοξοῖ = ἐπιλλίξει, 'looks askance.' The verb does not occur elsewhere; but cf. Nikand. *Alex.* 222 λοφαῖς δὲ κόραις ταυρώδεα λεύσσων, Lat. *limis oculis spectare*.

τῇ ἐτέρῃ κούρῃ. v. on v. 66. For κούρη cf. v. 64.

72. This somewhat angry defence of Apelles against his critics must represent to some extent Herodas' own feelings: cf. Dalmeida, *Les Mimes*



PROCESSION: MEN LEADING A COW TO THE SACRIFICE
Frieze of the Parthenon, Athens.

ἐς πάντ' Ἀπελλέω γράμματ', οὐδ' ἐρεῖς· κείνος
ὦνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηρνήθη.
ἀλλ' ὃ ἐπὶ νοῦν γένοιτο καὶ θεῶν ψαύειν 75
ἠπείγεθ'· ὅς δ' ἐκείνον ἦ ἔργα τὰ ἐκείνου
μὴ παμφαλήσας ἐκ δίκης ὀρώρηκεν,

76 ΗΠΙΓΕΘ lineola apposita P ΕΚΙΝΟΝΗΕΡΓΑΕΚΕΙΝΟΥ cum
accentu acuto super E in voc. ΕΡΓΑ, necnon ΤΑ superscr. m. rec. 2 P

d'Herodas, p. 30. It takes the line that Apelles was master of all the branches of his art: vivid realism and the idealized representations of deities were equally within his grasp. Cf. Brunn, *Gesch. d. gr. Künstler*, ii. 202 sqq.

ἀληθινά. 'True': to be taken with ἐς πάντα γράμματα.

Ἐφεσίου. Suidas has Ἀπελλῆς· Κολοφώνιος, θέσει δ' Ἐφέσιος. Strabo xiv. 642, Lukian, *calumn. non tem. cred.* 2, call him an Ephesian; Pliny, *N. H.* xxxv. 79, Ovid, *A. A.* iii. 401, *Ep. ex Pont.* iv. 1. 29, speak of him as Koan (Susemihl i. 903 n. 46^b). He spent much time in Kos, cf. *Introd.* ch. I; and perhaps died there.

χείρες. 'Works of art,' as at vi. 66.

73. ἐς πάντα . . . γράμματα, *ad omnia lineamenta*: 'for every kind of painting.' Or possibly, 'in every line' (then χείρες in 72 = 'the touch' of the artist).

Ἀπελλέω. The name is reserved until near the end of the sentence for effect. On the date of Apelles' birth and death cf. *Introd.* ch. I. The question why the Ἀφροδίτη Ἀναδυομένη is not mentioned may be solved in various ways, as (1) it was not in the temple at that time, though it was afterwards placed there; (2) only *genre*-pictures are described, as these would naturally appeal more to the visitors, and indeed to Herodas himself. The latter seems the more probable view.

74. ἐν μὲν κτλ. This corresponds to the proverbial *non omnia possumus omnes* (Virg. *Ecl.* viii. 64). For the form which the sentence takes cf. vii. 23 sq. καὶ τὰ μὲν καλῶς | τὰ δ' οὐχὶ καλῶς ἀλλὰ κτλ.

εἶδε. This word, on which suspicion had fallen, is amply confirmed by the passage quoted by Headlam from Himerios, *Or.* xiv. 23. Eulogizing the attainments of Hermogenes, he says: τριχὴ δὲ τῆς πάσης φιλοσοφίας νενεμη-

μένης, οὐ τὴν μὲν εἶδε, τῆς δὲ ἡμέλησε, τὴν δὲ . . . ἡτίμασεν, ἀλλὰ πάσαις δοῦς ἑαυτὸν ἐκτίησατο ὡς οὐδεὶς ἕτερος.

ἀπηρνήθη. 'Failed to see'; or 'was denied.' The parallel from Himerios quoted above is in favour of the former view. The past tenses show that Ap. was dead at this time; but *vv.* 76-7 show that his memory was still green.

75. ὃ ἐπὶ νοῦν κτλ. We should take these words thus: ὃ (τινὶ) καὶ θεῶν ἐπὶ νοῦν γένοιτο ψαύειν, ἠπείγετο. 'Even if it were a god that he bethought him to touch, he pressed ardently on'; he had no diffidence, but set about pictures of gods as readily as anything else.

ὃ depends on ψαύειν, which takes the dat. in Pindar, e. g. *Pyth.* ix. 213, and elsewhere. ἐπὶ νοῦν γίγνεσθαι is the passive of ἐπὶ νοῦν ποιεῖν (τρέπειν), 'to put into a person's head,' found in *Hdt.* i. 27; iii. 21. Others take ὃ after ἠπείγετο on the strength of Suidas ἐπείγομαι· δοτικῇ. It is, however, possible that Suidas referred to such a phrase as ἐπειγομένην ἀνέμοισιν (of a ship), where the dat. is an instrumental.

For the opt. (γένοιτο) of indefinite frequency in past time cf. Goodwin, *Gk. Gr.* § 1431 (2). Crusius puts a comma after γένοιτο, and translates 'any one who could think of censuring Apelles must have ventured to assail the gods themselves.' With γένοιτο he supplies τοῦτο, sc. τὸ μέμφεσθαι ἐκείνῳ: but this would hardly have been left unexpressed. Headlam (*C. R.* xvii. 249) reads καὶ θεῶν = καὶ ἐπιδραμών: 'he was ready and eager to essay off-hand.'

77. παμφαλήσας. An Ionic word = 'to look up to.' Cf. Ap. Rhod. ii. 127 πόλλ' ἐπιπαμφαλόωντες, where the Scholiast explains πολλὰ ἐπιβλέποντες μετ' ἐνθουσιασμοῦ. παμφαλάω is used by Hipponax and by Anakreon.

ἐκ δίκης. 'As they deserve,' used adverbially. Cf. ἐκ βίης, 'violently,' v. 58. ὀρώρηκεν. This form occurs again

- ποδὸς κρέμαιτ' ἐκεῖνος ἐν γναφέως οἴκῳ.
NE. κάλ' ὕμιν, ὦ γυναῖκες, ἐντελέως τὰ ἱρά
καὶ ἐς λῶον ἐμβλέποντα· μεζόνως οὐτις 80
ἡρέσατο τὸν Παιήον· ἥπερ οὖν ὑμεῖς. —
ἰὴ ἰὴ Παίηον, εὐμενὴς εἴης
καλοῖς ἐπ' ἱροῖς ταῖσδε, κεῖ τινες τῶνδε
ἔασ' ὀπνιηταί τε καὶ γενῆς ἄσσον.
ἰὴ ἰὴ Παίηον· ὦδε ταῦτ' εἴη. 85
KO. εἴη γάρ, ὦ μέγιστε, χυγίῃ πολλῇ
ἔλθοιμεν αὐτὶς μέζον' ἱρ' ἀγινεύσαι

78 ΠΟΔΟΣ cum paragrapho subscr. P 79 ΕΝΤΕΛΕΩΣΙ cum
puncto super I P ΤΑΙΡΑ P 80 ΜΕΖΟΝΩ, C superscr. m. rec. 2 P
81 ΥΜΕΙΣ cum puncto super E P 83 ἐπ' ἱροῖς] ΕΜΠΡΟΙC lineola
apposita sed postea deleta, M deleto, I superscr. m. pr. habet P spatium
post ΤΑΙCΔΕ 86 χυγίη Rutherford

at v. 4; vi. 19, 44. Cf. *Introd.* ch. V.
(Grammar) A. viii.

78. ποδὸς κρέμαιτ' κτλ. That is, let
him be hanged, beaten, and pulled, like
clothes being cleaned in a fuller's shop.
Cf. Hippokr. *περὶ διαίτης* i. 8: καὶ οἱ
γναφέες . . . λακτίζουσι, παίονσι, κόπτου-
σιν, ἔλκονσι λυμαινόμενοι (Crusius).

There was a form of punishment for
slaves which consisted in their being
hung up and drubbed. In Latin it is
referred to several times in the words
pendentem plecti; see Brix on *Mil. Gl.*
1394. ποδός (not ποδὸν), 'by one foot,'
which would of course be more painful.
See an illustration of this mode of
punishment in *Athen. Mittheil. d. Instit.*
xiv. p. 151.

79. The νεωκόρος comes to announce
that the sacrifice has been satisfactorily
accomplished, and that the omens are
good.

ἐντελέως. 'Absolutely.'
τὰ ἱρά. Scanned as one word: cf. τὸ
αἶμα, ii. 72, &c.

80. ἐς λῶον ἐμβλέποντα. λῶον sur-
vived only in the language of oracles
and ancient laws (*C. I. A.* ii. i. 162, 25).
For the use of ἐμβλέπω = βλέπω cf.
Plat. Ion 535 E (δεινὸν ἐμβλ.), *Plut.*
Pyrrh. 34 (L. and S.), and compare
βλέπειν εἰς πλοῦτον, *Arist. Pol.* iv. 7.
4 (to look or incline towards wealth).

μεζόνως. Ionic, *Hdt.* iii. 128.
81. ἡρέσατο. ἀρέσκομαι, 'to propi-
tiate.' This aor. occurs *Il.* xix. 179,
Hes. Sc. 255, *Dem.* 60, 25 (ἐξαρέσεται),
and elsewhere.

ἥπερ οὖν. ἥπερ, as used in Homer,
means 'even than,' *Monro, H. G.* § 353.
Here the force of -περ seems to be to
emphasize ὑμεῖς. οὖν in Homer empha-
sizes correlative clauses; cf. *Od.* vi. 192
οὐτ' οὖν ἐσθῆτος δεινέσσαι οὔτε τευ ἄλλου
(*Monro, H. G.* § 349): and so it is in
place where two things are contrasted.

82 sqq. These four lines are no doubt
part of a regular formula used by the
priest or νεωκόρος.

ἰὴ ἰὴ Παίηον. Cf. *Hom. Hymn* to
Apollo 517 'ἰὴ Παίηον' αἶδον.

83. καλοῖς ἐπ' ἱροῖς. For ἐπὶ, denot-
ing the attendant condition, cf. *Pind.*
Pyth. i. 70 ταύταις ἐπὶ συντυχίαις, *Soph.*
O. C. 1554 ἐπ' εὐπραγίᾳ.

κεῖ τινες κτλ. 'And to all theirs,
whether husbands or kinsfolk.'

84. ἔασι. Epic and Lyric. The *Iam-
bographi* always use εἰσί. ἔασι is chosen
here to give the speech a colour of
antiquity; cf. ὀπνιηταί and γενῆς ἄσσον.
ὀπνιηταί. An ancient word for 'hus-
bands.' It possibly includes all rela-
tions by marriage (Weil).

γενῆς ἄσσον = ἀγχισταῖς. For γενῆς
cf. on ii. i.

86. γάρ. This is used like *Lat. vero*,
taking up and supporting a previous
statement.

χυγίῃ. Cf. on v. 5. The anapaest
in the 5th foot might be avoided
(with Blass) by reading ὑγίη here: cf.
v. 95.

87. ἀγινεύσαι. Cf. on iii. 55 (ἀγινῆτε).
*Herwerden (Lexicon Graec. Suppl. et
dialect. s. v. ἀγινεύω)* has inadvertently

- σὺν ἀνδράσιν καὶ παισί. Κοττάλη, καλῶς
τεμεύσα μέμνεο τὸ σκελύδριον δοῦναι
τῷ νεωκόρῳ τοῦρνιθος, ἐς τε τὴν τρώγλην 90
τὸν πελανὸν ἐνθες τοῦ δράκοντος εὐφήμως,
καὶ ψαιστὰ δεῦσον· τᾶλλα δ' οἰκίης ἔδρη
δαισόμεθα· καὶ ἐπὶ μὴ λάθῃ φέρειν, αὐτῇ.
τῆς ὑγίης λῶ.
NE. πρόσδος· ἡ γὰρ ἱροῖσιν
μέ[ζ]ων ἄμ' ἀρτίης ἡ ὑγίη· στί τῆς μοίρης. 95

88 CYN cum paragrapho subscr. P post ΠΑΙCΙ spatium 90
spatium post ΤΟΥΡΝΙΘΟΣ 91 ΠΕΛΑΝΟΝ cum accentu gravi super
Ε P 92 post ΔΕΥCΟΝ spatium 93 post ΔΑΙCΟΜΕΘΑ spatium
ΜΗΛΑΘΗ P 94 ΔΩΙ, Λ superscr. m. pr. P verba πρόσδος . . . τῆς
μοίρης aeditumo dedi 95 ΜΕ. ΩΝΑΜΑΡΤΙΗC P: verba recte
intellexit Kenyon (v. Appendix I).

constructed a verb ἀγινεύω, of which
the form in the text is according to him,
the pres. participle!

88. The παράγραφος denotes not a
change of speaker, but a change of
topic: cf. ii. 54, 78; iv. 34. Kokkale
turns to her slave Κοττάλη (so P: v. In-
troduction to this mime).

89. τὸ σκελύδριον. Cf. *Paton-Hicks*,
36 b. 3 γέρη δὲ λαμβανέτω (ὁ ἱερεὺς) τοῦ
ἱεροῦ ἐκάστου σκέλος καὶ τὸ δέρμα. We
find σκελίσκος used as a diminutive of
σκέλος in *Ar. Ekk.* 1168.

90. τοῦρνιθος. With τὸ σκελύδριον.
ἐς τε τὴν τρώγλην κτλ. The snake
was worshipped as a chthonic power:
cf. the sacred serpent on the Akropolis
at Athens, which had a μελιτοῦττα
flung to it from time to time (*Hdt.*
viii. 41): v. *Jebb* on *Soph. Philokt.*
1328, *Herzog* in *Hermes*, vol. xxix.
(1894) p. 625. On the snake which
accompanies Asklepios and his daughter
Hygieia cf. *Thraemer* (*Pauly-Wissowa*,
s. v. Asklepios), *Ar. Plutus* 690.

91. πελανόν. P accentuates thus,
πέλανον, i. e. the accent is not πέλανον.

92. ψαιστά. Cakes of ground barley
mixed with honey: cf. *Ar. Plutus* 138,
1115, for the use of ψ. in sacrifices.

οἰκίης ἔδρη. *Domí sedentes* (Büch.).
Others take οἰκία as a house in the
temple precincts, where the flesh of the
victim was eaten after the sacrifice:
Paton-Hicks, 36 c. 31 sq.

93. Kokkale admonishes Kottale.

'And don't forget, girl, to bring it
(τᾶλλα) home.'

ἐπὶ is to be taken with λάθῃ by tmesis.
We should punctuate after αὐτῇ.

94 sq. τῆς ὑγίης λῶ. These words
are spoken by Kokkale to the νεωκόρος.
Kokkale wants some of the ὑγία,
which was a name given to τὰ πεφυ-
ραμένα οἶνω καὶ ἐλαίῳ ἀλφίτα καὶ πᾶν
ὅτι ἐξ ἱεροῦ (ὁ ἱερεὺς) φέρει, οἶον θαλλόν
τινα ἢ ἀλφίτα. So *Photios*: v. other
passages cited by *Crusius (Unters.*
p. 184). It was thus a sort of *pain
béni*. In v. 95 it is called ὑγίη, where
note the anapaest in the fourth foot:
cf. v. 86.

The answer comes in the form 'then
give me something more (than the leg
of the fowl), for, let me tell you, at
sacrifices the ὑγία is greater when the
share (of the victim) is adequate' (lit.
'along with adequate share').

The νεωκόρος is dissatisfied with the
σκελύδριον, v. 89. If Kokkale wants
any of the ὑγία, she must make it
worth his while. See Appendix I.

95. μέ[ζ]ων κτλ. The reading of P is
correct: ἄμα takes the gen. instead of
the more usual dat.; cf. ὁμοῦ with gen.,
Soph. Philokt. 1218 (see *Jebb*).

ἀρτίης. 'Suitable,' 'adequate.'

I have followed Kenyon in the above
(v. *Crusius, Unters.* p. 184, note). The
reading of the MS. is not changed in
any particular, but λῶ is adopted as a
correction (m. pr.) of δῶ.

ΖΗΛΟΤΥΠΟΣ

BITINNA ΓΑΣΤΡΩΝ ΠΤΡΡΗΣ ΚΥΔΙΛΛΑ

- BI. Λέγε μοι σύ, Γάστρων, ἥδ' ὑπερκορῆς οὕτω,
ὥστ' οὐκέτ' ἀρκεῖ τὰμά σοι σκέλεα κινεῖν,
ἀλλ' Ἀμφυταίῃ τῇ Μένωνος ἔγκεισθαι;
ΓΑ. ἐγὼ Ἀμφυταίῃ τὴν λέγεις ὀρώρηκα

1 γάστρων non vero Γάστρων Palmer ἥδ' Mekler: HΔ P: ἥρ' Palmer, Herwerden: εἰ δ' Bücheler 3 ΑΛΛ cum paragrapho subscr. P 4 ΤΗΝΜΕΝΩΝΟΡΩΡΗΚΑ, litteris Met ΝΩΝ deletis Λ et ΓΕΙC superscr. m. rec. 4 habet P, adeo ut τὴν λέγεις ὀρώρηκα fiat

This piece is entitled 'A Jealous Woman'; and it contains a study of a woman roused to jealousy through love of her slave, with whom she has had a *liaison*. His protestations of innocence, when he is charged with infidelity, are unavailing. The mistress (Bitinna) calls for another slave to bind him in preparation for the flogging. The victim (Gastron) confesses, throwing himself on his mistress' mercy; but she orders him to be taken away and to receive 1,000 strokes on his back and as many on his stomach. This is tantamount to a sentence of death. Gastron protests, saying that his offence was not proven, and explains his previous confession as extorted from him by fear. But he is removed, with renewed and stringent instructions to the slave who takes him away. As soon as they have gone, Bitinna changes her mind and recalls them to give orders that Gastron is to be branded on the face. Her favourite slave-girl, however, pleads on behalf of the culprit: and, as there is a festival impending, the penalty is suspended till that is over.

With *Bitinna*, the name of the mistress in this piece, cf. *Φίλινα*, the name of Theokritos' mother (Paton-Hicks, Appendix I) and *Πλάτινα Πασία* (*ibid.* 405. 5). *Bitinna* may thus be itself a Koan name, though it does not happen to occur in Paton-Hicks. Cf. however

Βίτων (P.-H. 387. 25), and *Βιτιάς* (P.-H. 368, ii. 61).

1. Γάστρων. *Ventrio*. There seems to be no reason for disbelieving that this is the true name of the slave. Palmer, however, followed by others, considered *Δᾶος* (v. 68) to be the real name, and *γάστρων* to be used *contumeliae causa*.

ἥδ', sc. *κέρκος*: *penis qualem habebant in mīmo* (Juv. vi. 66 Schol.), cf. v. 45 (Crusius). Of the conjectures made here, ἥρ' (= ἥρα), cf. iv. 21, v. 14, seems the best.

ὑπερκορῆς. This word is quoted by L. and S. from Dion Cassius (li. 24, &c.).

2. ἀρκεῖ. Cf. iii. 63 (ἀπαρκεῖ).

σκέλεα. To be scanned as a dissyllable; cf. on iii. 40.

κινεῖν. For *κινεῖν*, *sens. obsc.*, Crusius compares *Anth. Pal.* xi. 7. It is also found in Aristophanes (e. g. *fr.* 377).

3. τῇ Μένωνος, sc. *δούλη*: see on v. 30.

The name *Μένων* is found on Koan inscriptions. P.-H. 300, Herzog 181.

4. ἐγὼ. In surprise: for the form of the sentence cf. Lukian, *dial. meretr.* ii. 2 ἐγὼ δὲ . . . *νύμφην οἶδα*;

τὴν. The form *τὴν* for *ἣν* may be chosen here to avoid -*ην ἣν* in juxtaposition: cf. on iii. 35.

ὀρώρηκα. Cf. on iv. 77. The original reading in P is due to the pres-

- γυναῖκα; προφάσεις πᾶσαν ἡμέραν ἔλκεις,
Βίτιννα· δούλος εἰμι, χρῶ ὅτι βούλει (μοι)
καὶ μὴ τό μεν αἷμα νύκτα κήμερην [πῖ]νε.
BI. ὅσπην δὲ καὶ τὴν γλάσσαν, οὗτος, ἔσχηκας·
Κύδιλλα, ποῦ μοι Πυρρίης; κάλει μ' αὐτόν.
ΠΤ. τί ἐστὶ;
BI. τοῦτον δῆσον — ἀλλ' ἔθ' ἔστηκας; — 10
τὴν ἱμανήθρην τοῦ κάδου ταχέως λύσας.
ἣν μὴ κατακίσασα τῇ σ' ὅλη χώρα
παράδειγμα θῶ, μᾶ, μή με θῆς γυναῖκ' εἶναι.

5 ΠΡΟΦΑΣΙC cum signo - super I P: προφάσεις Meister. ΗΜΕΡΑΝ P: ἡμέρην Rutherford 6 BITINNA cum accentu acuto super I prius P post hoc vocab. spatium χρῶ ὅτι βούλει μοι Blass: ΧΡΩΟ ΤΙΒΟΥΛΙ· P: χρῶ ὅτι καὶ βούλει Ellis: χρῶ ὅτι δὴ βούλει Weil 7 ΚΑΙ cum paragrapho subscr. P πίνε Kenyon: . . ΝΕ P 9 ΚΥΔΙΛΛΑ cum paragrapho subscr. P ΠΟΥΜΟΙ litteris ΜΟ deletis, K et CT superscr. m. pr. ut κοῦ 'στι fiat P 10 spatium post ΤΙΕCΤΙ 11 ΤΟΥΤΟΥ, alterum ΤΟΥ deinde deletum habet P

ence of *Μένωνος* immediately above in v. 3.

5. προφάσεις . . . ἔλκεις. The same phrase occurs in Hdt. vi. 86 (of 'Αθηναῖοι προφάσις εἰλκον). Cf. *Ar. Lys.* 727.

P has *προφασίς*, i. e. *προφάσεις*, not *πρόφασις*: cf. on iii. 74.

6. χρῶ ὅτι βούλει (μοι). 'Treat me as you will.'

7. τό μεν αἷμα κτλ. i. e. like a leech (vampire). Cf. *Soph. El.* 785, Theokr. ii. 55 αἰαὶ ἔρως ἀνιέρει, τί μεν μέλαν ἐκ χροῶς αἷμα | ἐμφὺς ὡς λιμνᾶτις ἅπαν ἐκ βδέλλα πέπωκας; Plautus, *Epidic.* 188 *ego me convortam in hirudinem atque eorum exsugebo sanguinem*. The position of *μεν* between the article and the noun is an Alexandrian usage. Cf. vi. 41, Theokr. v. 2, Kallim. iii. 139. With τό μεν αἷμα (synizesis) cf. *μεν οὔτε*, i. 58.

Gastron means that his mistress, by her continual complaints, and by such scenes as the present, is sapping all his strength.

8. This verse occurred before at iii. 84 (q. v.).

9. Κύδιλλα. Kynno's slave in iv was also called Κύδιλλα.

ποῦ μοι Πυρρίης; this is the reading of the first hand in P (except that *που* has been corrected to *κου*). Over the first two letters of ΜΟΙ is written CT, i. e. *κοῦ 'στι* is substituted for *κοῦ μοι*.

But the omission of *ἐστὶ* occurs elsewhere in Herodas; cf. iii. 59 *Εὐδότης κοῦ μοι*; Crusius, *Unters.* p. 99.

κάλει μ' αὐτόν. *μοι* is elided: at vi. 47 (*μοι ἐνεύχη*), there may be either aphaeresis or synizesis.

10. τί ἐστὶ; In this common phrase hiatus was hardly felt. Attic Comedy certainly allowed hiatus after *τί*, as in *τί ἐστίν*; *Ar. Clouds* 82: *τί οὐ*; *Birds* 149: *τί οὖν*; *Clouds* 791. It seems to occur even in Tragedy (v. Jebb, *Soph. Phil.* p. 233).

ἀλλ' ἔθ' ἔστηκας; Parenthetical. The slave is not quick enough to please Bitinna.

11. ἱμανήθρην τοῦ κάδου. The rope wherewith the bucket (*κάδος*) was lowered and raised at the well. Another word for the rope was *ἱμονία*; see *Lex. s. v.* Some correct to *ἱμονήθρην* here, but cf. *ἱμᾶν*.

12. κατακίσασα. Cf. *σῶμα σὸν κατακίει*, Eur. *Andr.* 828.

For the position of *σε* cf. iii. 73 (note). *χώρα*. 'District,' 'country-side.'

13. παράδειγμα. Cf. Plato, *Leges* ix. p. 854 *ἄλλους παράδειγμα δόνησει γενόμενος ἀκλεῆς*; also in the Tragedians and Demosthenes.

μᾶ. v. note on i. 85.
μή με θῆς κτλ. 'Don't count me a woman,' i. e. as capable of jealousy and revenge.

- ἦρ' οὐχὶ μᾶλλον Φρύξ; ἐγὼ αἰτίη τούτων
ἐγῶμι, Γάστρων, ἦ σε θείσα ἐν ἀνθρώποις· 15
ἀλλ' εἰ τότ' ἐξήμαρτον, οὐ τὰ νῦν εὔσαν
μῶραν Βίτινναν, ὡς δοκεῖς, ἔθ' εὐρήσεις.
φέρ' εἰς σύ; δῆσον τὴν ἀπληγίδ' ἐκδύσας.
ΓΑ. μὴ μὴ, Βίτιννα, τῶν σε γουνάτων δεῦμαι.
ΒΙ. ἐκδυθι, φημί. δεῖ σ' ὀτεύνεκ' εἰ δοῦλος 20
καὶ τρεῖς ὑπέρ σευ μνᾶς ἔθηκα γινώσκειν.
ὡς μὴ καλῶς γένοιτο τήμέρη κείνη,

14 ἦρ'] EP ex E postea H factum m. pr. P 15 ΕΓΩΜΙ cum
accentu - super Ω P ΘΕΙΣΑ cum puncto super Ε P 17 ΜΩΡΑΝ
cum signo - super Ω P 18 φέρ' εἰς σύ Ellis: ΦΕΡΙCCY cum para-
grapho subscr. et signo - super I P: φέρεις σύ; Crusius post CY
spatium ΔΥCON, H superscr. m. pr. P 19 ΜΗ cum paragrapho
subscr. P δεῦμαι Rutherford: ΔΟΥΜΑΙ P 20 post ΦΗΜΙ spatium.
ΟΤΕΥΝΕΚ cum spiritu aspero super O P

14. ἦρ' οὐχὶ κτλ. For ἦρα=āra cf.
iv. 21.

For the estimate in which Phrygians
were held cf. on ii. 100, also iii. 36.

We should punctuate after Φρύξ.
Then ἐγὼ αἰτίη τούτων, ἐγὼ εἰμι go
together, ἐγὼ being repeated for em-
phasis. Cf. vi. 40 ἐγὼ δὲ τούτων αἰτίη
λαλεῖσ' εἰμί.

For the general sense of the passage
cf. *Philologus*, liv. p. 184, where Wey-
man quotes an interesting illustration
from the *Philocalia* of Origen: πολλάκις
τῶν χρηστῶν δεσποτῶν φασκόντων τοῖς
διὰ τὴν χρηστότητα καὶ μακροθυμίαν ἐπι-
τριβομένοις οἰκέταις τό' 'Εγὼ σε πονηρὸν
ἐποίησα, καὶ 'Εγὼ σοι αἴτιος γέγονα τῶν
τηλικούτων ἀμαρτημάτων (ed. Robinson,
p. 161).

15. ἦ σε θείσα κτλ. Cf. Petronius
39 *patrono meo ossa bene quiescant, qui
me hominem inter homines voluit esse*:
and 57 *homo inter homines sum*. From
such a scene as this in Herodas came
the line ἐγὼ σ' ἔθηκα δοῦλον ὄντ' ἐλεύ-
θερον: Kock, vol. iii. p. 448.

16. εὔσαν with μῶραν next line.

17. μῶραν. Over the ω is the sign -,
which seems here to mark a circumflex,
i.e. μῶραν: *differre puto a μῶρην ut
morionem a stulto*: Büch.

18. φέρ' εἰς σύ κτλ. 'Come, one of
you...' P has φέρεις which must be,
not φέρεις, but φέρ' εἰς (or φέρ' εἰς). Cf.
on iii. 74. It was customary to employ
two slaves to inflict torture; Petronius 49.

Danielsson would read φέρ' εἰς σύ;
'nun kommst du?'

τὴν ἀπληγίδα. A single upper gar-
ment or cloak=ἀπλοῖς. Cf. *Soph. fr.*
843; Ar. *Anagyrus*, ar. Suid. s. v.

19. μὴ μὴ, sc. τοῦτο πράξης.
τῶν σε γουνάτων. Cf. iii. 71 for the
position of σε.

δεῦμαι. Attic δέομαι.
20. ἐκδυθι, φημί. For the use of
φημί cf. on iv. 45.

ὀτεύνεκα (after γινώσκειν) = 'that.'
Cf. *ὀθύνεκα* in Attic Tragedy, Aisch.
P. V. 330; *Soph. Phil.* 634. The use
belongs to the old Ionic dialect, from
which much of the diction of the tra-
gedians is derived (v. Rutherford's *New
Phrynicus*).

21. τρεῖς... μνᾶς. A fairly high
price for a slave. Cf. Demosth. xxvii. 9
*μαχαιοποιούς... οὐκ ἐλάττονος ἢ τριῶν
μνῶν ἀξίους*. In our money three minae
would be about £10 (not taking into
account the different purchasing powers
of silver in ancient and modern times).

22. ὦς. For this use of ὦς with an
optative cf. Kallim. *fr.* 509 Blomf.: *Zeῦ
πάτερ, ὥς Χαλύβαν πᾶν ἀπόλοιτο γένος*.

τήμέρη κείνη κτλ. A curse is in-
voked on the day that brought the
newly-bought slave into the house. This
day was considered important to the
welfare of the household, whence the
custom of flinging *καταχύσματα* over
the slave for good luck (Ar. *Plut.* 768).

For the expression in the text cf.
Anth. Pal. xiii. 12 *ἐρρέτω ἡμᾶρ ἐκείνο
... οἱ ποτε νῆ' ἐκύλισαν*: Tibullus iv. 5.
*I qui mihi te, Cerinthe, dies dedit, hic
mihi sanctus*.

- ἦτις σ' ἐσήγαγ' ὧδε. Πυρρήν, κλαύσει,
ὀρῶ σε δῆκου πάντα μᾶλλον ἢ δεῦντα.
σύσσφιγγε τοὺς ἀγκῶνας, ἔκπρισον δῆσας. 25
ΓΑ. Βίτιννα, ἄφες μοι τὴν ἀμαρτίην ταύτην.
ἄνθρωπός εἰμι, ἡμαρτον' ἀλλ' ἐπὴν αὐτίς
ἐλθῃς τι δρῶντα τῶν σὺ μὴ θέλῃς, στίξον.
ΒΙ. πρὸς Ἀμφυταίην ταῦτα, μὴ 'μὲ πληκτίζεν,
μεθ' ἧς ἀλινδεῖ καὶ ἐμ' ὄνη, πο[δ]όψηστρον. 30
ΠΥ. δέδεται καλῶς σοι.
ΒΙ. μὴ λάθῃ λυθεῖς σκ[έ]ψαι.

25 CYΓCΦΙΓΓΕ cum paragrapho subscr. P spatium post ΑΓΚΩΝΑC
26 ΑΜΑΡΤΙΑΝ, H superscr. m. pr. P 28 ΕΛΗΙC cum paragrapho
subscr. P 30 ΑΛΙΝΔΙ cum accentu - super alterum I P: ἀλεῖν δεῖ
Rutherford καὶ ἐμ' ὄνη, ποδόψηστρον F. D. (Cambridge): ΚΑΙΕΜΟΝΙΗ-
ΠΟΔΟΨΗCΤΡΟΝ (alterum I postea deletum videtur) P: καὶ ἐμ' ἔχεις
ποδόψηστρον Crusius: καὶ ἐμὸν ἦστ' ἀπόψηστρον Bücheler
COI spatium ΜΕΘ cum H superscr. m. pr. P ΛΑΘΗ P 31 post

23. κλαύσει. 'You shall suffer for
this.' Explained by v. 24.

24. δῆκου. Cf. iii. 91.

πάντα μᾶλλον, sc. ποιεῖντα. 'Doing
almost anything rather than making him
fast.' For the omission of a participle
cf. the use of οὐδὲν ἄλλο ἢ (οὐδὲν ἄλλο
γ' ἢ πτήξας, Aisch. *Pers.* 209, &c.). Con-
trast Hdt. iv. 162 πᾶν μᾶλλον ἢ στρα-
τήν οἱ ἐδίδου (πᾶν governed by ἐδίδου).

25. σύσσφιγγε. P has συσφιγγε,
apparently by mistake. Meister reads
σύ γε φρίγγε (φρίγγω=σφρίγγω).

ἀγκῶνας. 'Elbows.'

ἐκπρίσον. Cf. *πρίσθεις*, *Soph. Ai.*
1030. The bonds are to be so arranged
that they make a mark on the flesh like
the teeth of a saw. Cf. Hesych. *πρίονας
χερῶν* τοὺς δεσμούς' and *πρίμοις* ταῖς
βίαισις κατοχαῖς.

26. ἄφες. Cf. v. 72 (note) and ἀφ-
ίναί τὰς ἀμαρτίας in the New Testament.

27. ἄνθρωπος κτλ. Cf. Menander,
Phan. 499 *ἄνθρωπος ὢν ἡμαρτον, οὐ θαν-
μαστέον*: Petronius 75 *neque non peccat,
homines sumus, non dei*: and again,
130 *fateor me, domina, saepe peccasse*:
nam et homo sum et adhuc iuvenis
(where the scene in Herodas seems to
have been in Petronius' mind).

28. The order is δρῶντα τι τῶν (ἐκεῖ-
νων ἃ) σὺ μὴ θέλῃς. The rel. (cf. ii. 64
etc.) is attracted into the case of its
antecedent: Goodwin, *Gk. Gr.* § 1031.
Cf. v. 50.

ὄλης. For the subj. without ἂν cf.
Introd. ch. V. 2. B. 5. c.; Goodwin, *Gk.*
Gr. § 1437.

στίξον. This word gives Bitinna a
hint, which she afterwards is about to
put into practice (v. 65), but is dis-
suaded.

For the custom of branding slaves
cf. Ar. *Birds* 760; Martial ii. 29. 9.

29. 'Let your dalliance be with Am-
phytaia.' For *πληκτίζεσθαι πρὸς τινα*
cf. Ar. *Ekkli.* 964: Strabo xi. p. 512
*βακχεῖα τις πινόντων ἅμα καὶ πληκτιζο-
μένων πρὸς ἀλλήλους*: Dion Cass. xlv.
18 *ἀνὴρ σκαπτὸλης... πρὸς γυναῖκα ἐβ-
δομηκοντούτην πληκτίζόμενος*.

30. ἀλινδεῖ. For the erotic sense of
the verb ἀλινδεῖσθαι cf. a scazon in *Elym.*
Magnum s. v.: *μέλλοντας ἥδη παρθένους
ἀλινδεῖσθαι*: Lat. *volutari*. See also
Cobet, *V. L.* p. 133. ἀλεῖν δεῖ (ἀλιν δεῖ)
has also been read, but does not suit
the remainder of the line.

καὶ ἐμ' ὄνη, πο[δ]όψηστρον. 'And
flout me, you door-mat.' So Blass and
F. D. (*Academy*, 1893, p. 72). ὄνη is 2nd
sing. of ὀνομαι. ποδόψηστρον is a term
of abuse modelled on the idea of tram-
pling on a fallen foe: cf. *Soph. El.* 456
ἐχθροῖσιν... ἐπεμβῆναι ποδί. It would
be possible also to read τὸ ἀπόψηστρον
from the faint indications in P. We
might then read in full καὶ ἐμὸν ἢ τὸ
ἀπόψηστρον, 'et cui obtingit id per quod
emungor': cf. ἀποβάω in Lex., and
especially Ar. *Knights* 909. Others
take ἀπόψηστρον as the scraper used
to level the measure in serving out corn
(Cholmeley on Theokr. xv. 95).

31. δέδεται, sc. Γάστρων.

- ἄγ' αὐτὸν εἰς τὸ ζήτηριον πρὸς Ἑρμωνα
καὶ χιλίας μὲν ἐς τὸ νῶτον ἐγκόψαι
αὐτῷ κέλευσον, χιλίας δὲ τῇ γαστρὶ.
ΓΑ. ἀποκτενεῖς, Βίτιννα, μ', οὐδ' ἐλέγξασα 35
εἴτ' ἔστ' ἀληθέα πρῶτον εἴτε καὶ ψευδέα;
ΒΙ. ἂ δ' αὐτὸς εἶπας ἄρτι τῇ ἰδίῃ γλάσση
'Βίτινν', ἄφες μοι τὴν ἁμαρτίην ταύτην';—
ΓΑ. τὴν σευ χολὴν γὰρ ἠθέλον κατασβῶσαι.
ΒΙ. ἔστηκας ἐμβλέπων σύ, κοῦκ ἄγεις αὐτὸν 40
ὅκου λέγω σοι; ὁδῇ, Κύδιλλα, τὸ ρύγχος
τοῦ παντοέρκετω τοῦτο, καὶ σύ μοι, Δρήχων,

32 ΖΗΤΡΕΙΟΝ P, cf. Etym. Magnum s.v. ζήτηριον: ζήτηριον Rutherford 33 ΤΟΝΝΩΤΟΝ P 34 ΑΥΤΩΙ cum paragrapho subscr. P 36 εἴτ' IT cum paragrapho subscr. P 37 ΑΥΤΟCΙΠΑC cum E superscr. P ἰδίῃ Bücheler: ΙΔΙΑΙ P 38 ΒΙΤΙΝΝ cum paragrapho subscr. P 39 ΤΗΝ cum paragrapho subscr. P 41 post COI spatium ΟΔΗ cum accentu ^ super H P: θλῇ Headlam: θρῇ Blass 42 ΤΟΥΤΟ, ΔΕ superscr. m. pr. P

σοι *en tibi* (Dat. *Ethicus*).
32. ζήτηριον. This word, we are told, means τὸ τῶν δούλων δεσμοτήριον (*ergastulum*), or μύλων (*pristinum*), παρὰ Χίοις καὶ Ἀχαιοῖς. For the scansion of εἰ as short cf. *δαρείκους*, vii. 102. Choiboskos, in *Etym. Magnum*, states that it is sometimes found spelt with τ, for εἰ: καὶ παρ' Ἡροδότῃ ἄγε αὐτὸν εἰς τὸ ζήτηριον ἔστι δὲ χορίαμβον τὸ μέτρον. The necessary corrections Ἡρώδα and χορίαμβον are due to Ruhnken. The last clause in Choibos. does not mean that he took the words of the quotation to be the end of a verse, for if so, the εἰ would have to be long (in 6th foot of scazon).
Ἑρμων. A shortened form of Ἑρμόδαρος.

33. χιλίας, sc. πληγὰς, not στιγμάς, for in that case v. 65 is unintelligible.

τὸ νῶτον. The MS. gives τον νωτον. νῶτος (masculine) is found in later Greek (Phrynichus 290, Lobeck).

36. ἀληθέα... ψευδέα, sc. ἂ κατηγορεῖς μου.

πρῶτον with ἐλέγξασα. For the inverted order cf. vii. 65-6. We might have expected πρότερον: but cf. Ar. *Ekkēl.* 1079; *Anth. Pal.* xii. 206 πρῶτον συμμελετᾶν ἢ μελετᾶν μαθέτω.

37. We must supply something like ταῦτα ἐλέγχει σε αἴτιον ὄντα. Either the anger of the speaker will not allow her to finish, or else Gastron hastens to explain.

γλάσση. Cf. iii. 84.

38. =v. 26.

39. τὴν σευ χολὴν γὰρ κτλ. For the position of γὰρ cf. iv. 72.

κατασβῶσαι. On this form see Darbishire in *C. R.* vi. p. 277, who suggests the proportion στορέσαι: στρώσαι:: κατασβῶσαι: κατασβῶσαι. Cf. Brugmann, *Indogermanische Forschungen*, vol. i. 5, 501-505, who thinks that -σβῶσαι is either for -σβῆσαι, an ablaut form, or else is for -σβοῖσαι. Cf. ἔβωσα, ἔβωθεν, ἐννώσας.

40. Cf. v. 10.

41. ὁδῇ. P has οδῇ: 'contractionis signum puto,' says Büch. of the circumflex. ὁδῶν (v. Lex.) is used here in its literal meaning, 'to guide.' Kydilla is to lead the offender to the door, so as to start him on his way. There is no real reason for suspecting ὁδῇ; the various conjectures (such as θλῇ, Headlam) are unnecessary.

ρύγχος. Colloquial for στόμα, cf. vii. 6 κόπτε... τὸ ρύγχος. With ὁδῶν τὸ ρύγχος cf. Lukian, *dial. deor.* vi. 3 τῆς ῥινὸς ἔλκειν (proverbial). Note τὸ ρύγχος, cf. ἐπὶ ῥινός at vi. 37. But at v. 66 we have ἔχοντ' ῥαφίδας; at vii. 69 σὲ ῥῆδι ὥς.

42. παντοέρκετω. 'Malefactor.' Cf. πανούργος. Apparently Pyrrhios is meant, not Gastron.

τοῦτο. This is better than the alternative τοῦδε. Slaves are always ad-

- ἤδη ἑφάμαρτεῖς οἱ σ' ἂν οὗτος ἡγήται;
δώσεις τι, δούλη, τῷ κατηρήτῳ τούτῳ
ῥάκος καλύψαι τὴν ἀνώνυμον κέρκον,
ὡς μὴ δι' ἀγορῆς γυμνὸς ὦν θεωρήται;
τὸ δεύτερόν σοι, Πυρρίη, πάλιν φωνέω,
ὅπως ἐρεῖς Ἑρμῶνι χιλίας ὧδε
καὶ χιλίας ὧδ' ἐμβαλεῖν ἀκήκουκας;
ὡς ἦν τι τούτων ὦν λέγω παραστείξῃς,
αὐτὸς σὺ καὶ τάρχαῖα καὶ τόκους τείσεις.
βάδιζε, καὶ μὴ παρὰ τὰ Μικκάλης αὐτὸν

43 ἑφάμαρτεῖς οἱ σ' ἂν Blass: ΦΑΜΑΡΤΙC ΟΙΕΑΝ P: ἑφάμαρτεῖν εἴτ' ἂν Headlam 49 ΑΚΗΚΟΥΚΑC cum accentu acuto super A alterum P 50 παραστείξῃς Rutherford: ΠΑΡΑCΤΙΞΗC P: παραστίξῃς Bücheler

lressed or spoken of as οὗτος, not ὧδε, in Herodas.

καὶ σύ μοι, Δρήχων. For μοι, Dat. *Ethicus*, cf. v. 31, and vi. 10.

43. ἤδη ἑφάμαρτεῖς. ἑφάμαρτεῖν = ἑφάμαρτεῖν, cf. ἑφάμαρτεῖν = ἑφάμαρτεῖν. The pres. indic. in questions is used for the imperative. 'Are you coming?' = 'come.'

οἱ σ' ἂν κτλ. The reading of P is οἱ εἰαν οὗτος. Some editors have ἤδη ἑφάμαρτεῖ σοι ἂν οὗτος ἦ, but ἂν has ἄ. Headlam suggests that the original reading was ἤδη ἑφάμαρτεῖν (inf. for imper.) εἴτε ἂν οὗτος ἦ, and that then οἴεαν was read (ὅτε, a gloss on εἴτε), whence οἴεαν (*J. Ph.* xxi. 83).

44. δώσεις. Fut. indic. in questions = imper. Cf. above.

κατηρήτῳ. Attic κατάρητος. The true Ionic form is κατάρητος (Meister): cf. ἀρή, ἀρᾶσθαι. Brugmann, *ap. Meister* (p. 876), thinks that there was a form ἄρη beside ἄρη, and that κατάρητος had the α lengthened, as was often the case in compounds.

45. ῥάκος. Cf. on iii. 50.
καλύψαι. This infin. of purpose is common in Homer; cf. *Il.* i. 347 δῶκε δ' ἄγειν.

ἀνώνυμον. Used at vi. 14 of persons, = 'low,' 'vile.'

κέρκον. Cf. on v. 1 above.

46. δι' ἀγορῆς. Usually with διὰ and the gen. of place a verb of motion is found, which is here implied in the context, but not expressed. Cf. e.g. ἔφυγον διὰ τῆς πόλεως, Thuk. ii. 4.
θεωρήται. 'Be a spectacle;' cf. θεωρία.

47. τὸ δεύτερον... πάλιν. Cf. αὐ πάλιν, αὐθις αὐ πάλιν.

48. ὅπως ἐρεῖς. v. Goodwin, *Gk. Gr.* § 1352. The usage is colloquial: Ar. *Frogs* 627.

ἐρεῖς = 'bid': cf. vi. 26 (εἴπε).

χιλίας ὧδε κτλ. Cf. *vv.* 33 sq. Probably a gesture would be used to explain ὧδε in each case. At iv. 42 ὧδε χῶδε = 'hither and thither'; cf. on ii. 98.

49. ἀκήκουκας. Cf. ὁρώρηκα, v. 4 (note). The acute found in the MS. on the last syllable may indicate a rising tone necessary in a question (Diels): cf. *Introd.* ch. IV.

50. ὦν λέγω. The relative is attracted into the case of τούτων, as at v. 28.

παραστείξῃς. From παραστίξω (Rutherford, Blass), 'to pass by,' hence 'to violate.' No other example of this meaning is quoted. Others read παραστίξῃς (the manuscript reading being ambiguous). But παραστίξω is quoted only in the sense 'to mark by points at the side' (Iamblichos).

51. 'You will yourself have to pay both principal and interest.' This is a colloquialism for 'you will have to make good the deficiency with interest.' Cf. Menander *Thes.* i. οἱ δ' εἰς τὸ γῆρας ἀναβολὰς ποιούμενοι | οὗτοι προσποτίνουσι τοῦ χρόνου τόκους: Lysias *ap. Athen.* xiii. 612 C οὔτε τόκους οὔτε τάρχαῖον ἀπεδίδου.

τείσεις. Inscriptions prove that this and not τίσεις is the correct form of the future (Meister, p. 871).

52. παρὰ τὰ Μικκάλης. 'Past Mik-kale's house' (or 'farm'). Cf. Ar. *Wasps* 1440; Theokr. ii. 76 (τὰ Λύκωνος); Demosth. 1258. 25. 'Do not lead

ἄγ', ἀλλὰ τὴν ἰθείαν. οὐ δ' ἐπεμνήσθην —
κάλει κάλει δραμεῦσα, πρὶν μακρὴν, δούλην,
αὐτο[ύ]ς γενέσθαι.

ΚΤ.

Πυρρίης, τάλας, κωφέ,
καλεῖ σε· μᾶ, δόξει τις οὐχὶ σύνδουλον
αὐτὸν σπαράττειν, ἀλλὰ σημάτων φῶρα·
ὀρῆς, ὅπως νῦν τοῦτον ἐκ βίης ἔλκεις
ἐς τὰς ἀνάγκας, Πυρρίη· [σ]έ, μᾶ, τούτοις

55

53 post ΑΓ spatium 55 αὐτοὺς Jackson: ΑΥΤΟC P: αὐτὸν
Rutherford post ΓΕΝΕCΘΑΙ spatium 56 ΚΑΛΙ cum paragrapho
subscr. P post CΕ spatium ΔΟΥΛΟΝ, CΥΝ superscr. m. pr. P
59 EC lineola apposita P Πυρρίη· σέ, μᾶ Blass: ΠΥΡΡΙΗ ΕΜΑ P

him past Mikkale's house, but by the direct road'; *παρὰ τὰ Μικκάλης* then indicates a detour. It is suggested that *Μικκάλη* is a rival of Bitinna, who would exult at the infidelity of B's favourite. Pyrrhias is warned not to go out of his way in order to show Gastron in disgrace. It is possible that *παρὰ τὰ Μικκάλης ἵεναι* was a proverbial expression = 'to go by a roundabout way' (Meister). But there is no other trace of this proverb.

53. *τὴν ἰθείαν*, sc. *ὁδόν*, which is often omitted: cf. *πορεύεσθαι τὴν ἔξω τείχους*, Plat. *Lys.* 203 A.

οὐ δ' ἐπεμνήσθην. 'But I bethink me.' A formula like *τὸ δεῖνα* (i. 44), used when the speaker suddenly recalls something to mind. We must suppose that there is a pause after *ἰθείαν*. At vi. 42 (*ἐκείνο δ' οὐ σοι καὶ μάλιστ' ἐπεμνήσθην*) the phrase has a slightly different meaning: 'but to return to the question I raised just now.' Headlam suggests in the text οὐ δ' *ἵππευ*, for οὐ δ' *ἵππευ*: and the use of *ἐπιμνήσκωμαι* in this passage is certainly very similar to that of *ὑπομνήσκω*.

55. αὐτο[ύ]ς. P has αὐτός, which is more probably a corruption of αὐτοὺς than of αὐτόν.

Πυρρίης κτλ. These words are to be given to Kydilla, not to Bitinna. Kydilla's speech goes down to *τρίβοντα*, v. 62.

The παράγραφος in the margin of P is put after v. 56 instead of after v. 55. At i. 65 (g. v.) it comes a line too soon, but is there cancelled and given correctly below, v. 66. These two cases suggest that the scribe's eye ran down the column as he inserted the παρά-

γραφοί, and that he did not put them in each time after writing the line. J. H. Wright, *Heronidae*, pp. 179, 184 note 1.

The nominative Πυρρίης is used instead of the voc. Πυρρίη (v. 47, 59). So *τάλας* is nom., the voc. being *τάλαν*: but *κωφέ* voc.

56. καλεῖ σε, sc. Bitinna.
μᾶ. 'Upon my word,' in indignant protest.

δόξει. Cf. on iv. 28 (*ἐρεῖς*).
οὐχὶ σύνδουλον κτλ. Pyrr. might have had some fellow-feeling for Gastron. He had himself tasted Bitinna's cruelty (v. 62).

57. σπαράττειν. Usually 'to tear in pieces,' as hounds do their prey: Plato, *Rep.* 539 B. Here it is = 'drag about,' 'handle roughly.'

σημάτων φῶρα. The *τυμβωρύχος*, who was put on a level with the robber of temples (*ιερόσυλος*). Cf. Teles *ap.* Stob. 97. 31 *ὥστε καὶ τυμβωρυχεῖν καὶ ἱεροσυλεῖν*. Both characters indicated extreme depravity. Cf. Ar. *Frogs* 1149.

58. ἐκ βίης. Like *πρὸς βίαν* in Attic: cf. *ἐκ δίκης* = *δικαίως*, iv. 77.

59 sq. ἐς τὰς ἀνάγκας. L. & S. quote Hdt. i. 116 *ἀγόμενος ἐς τὰς ἀνάγκας*, Thuk. i. 99, iii. 82. Singular and plural are both used of 'torture.'

[σ]έ, μᾶ, τούτοις κτλ. P has ε μα, the σ of σέ being omitted. μᾶ is the particle of asseveration which we have had already: cf. i. 85. In v. 60 we must correct *τοὺς δύο* of P to *τοῖς δύο*, and understand *ὀφθαλμοῖς*. 'Verily, with these two eyes shall Kydilla see thee . . . wearing the fetters,' &c. The 3rd person is used (*Κύδιλλα ἐπόψεται*)

τοῖς δύο Κύδιλλ' ἐπόψεθ' ἡμερέων πέντε
παρ' Ἀντιδώρῳ τὰς Ἀχαϊκὰς κείνας,
ἃς πρῶν ἔθηκας, τοῖς σφυροῖσι τρίβοντα.

60

BI. οὗτος σύ, τοῦτον αὐτὶς ὧδ' ἔχων ἦκε
δεδεμένον οὕτως, ὥσπερ ἐξάγεις αὐτόν,
Κόσιν τέ μοι κέλευσον ἐλθεῖν τὸν στίκτην
ἔχοντα ῥαφίδας καὶ μέλαν. μὴ δέ σε
ὁδῶ γενέσθαι ποικίλον. κατηρτήσθω
οὐ[τ]ω κατὰ μὺς ὥσπερ ἡ Δάου τιμή.

65

60 τοῖς Blass: ΤΟΥC P 61 ΑΧΑΙΚΑC cum signo diaeresis super I P
62 AC cum paragrapho subscr. P πρῶν Bücheler 63 ΑΥΘΙC,
T superscr. m. pr. P 66 post ΜΕΛΑΝ spatium δέ[ι] ΔΙ cum
accentu ^ super I P 67 post ΠΟΙΚΙΛΟΝ spatium 68 ΟΥ . Ω
cum paragrapho subscr. P

as more solemn than *ἐπόψομαι*. The speaker is plainly Kydilla herself (cf. on v. 55).

For the omission of *ὀφθαλμοῖς*, no doubt a colloquial usage, cf. vi. 23 *μὰ τοὺτους τοὺς γλυκέας*, Theokr. vi. 22 (of the *Kyklops*) *τὸν ἕνα γλυκύν, φ' ποθόρρημι*.

Bücheler reads *σέ μᾶ τοὺτους | τοὺς δύο*, altering *τούτοις* of P, and keeping *τοὺς*. He takes *μᾶ* as = *μά*, and compares vi. 23 just quoted, where *μᾶ* is used. For the practice of swearing by the eyes cf. Petronius 133 *tetigit puer oculos suos conceptissimisque iuravit verbis*. But in none of the instances of *μᾶ* does it bear the meaning of *μά*; cf. i. 85 (n.).

60. ἡμερέων πέντε. Gen. of time within which. Goodwin, *Gk. Gr.* § 1136.

61. Ἀντιδώρ. Perhaps one of Herodas' *redende Namen* = 'the Avenger.' Cf. on ii. 5; iv. 35.

Ἀχαϊκὰς. Some kind of fetters is meant: cf. Lat. *Boiae*, from the Gaulish tribe Boii. The origin of the word is not known, perhaps it is a jest on Homer's *ἐνκημίδες Ἀχαιοί*, 'well-greaved' = 'fettered,' or it may come from *ἄχος* by a similar play on words.

62. ἃς πρῶν ἔθηκας. 'Which you have only just left off.' K. reminds Pyrrhias that he is not immune from punishment. Some take *ἔθηκας* = *ἀνέθηκας*: for the custom on the part of slaves to offer their fetters, &c., on liberation cf. Hor. *Sat.* i. 5. 65. But the other meaning, 'to put off,' seems preferable. Pyrrhias is not yet free.

For *πρῶν* cf. Kallim. *fr.* 84 *οὐ πρῶν*

NAIRN

F

μὲν ἡμῖν ὁ τραγῶδης ἡγείρεν (Schneider, *Callimachea*, ii. 248). *πρῶν* is for *πρόην* (not found) = *πρώην*: Smyth.

63 sq. ὧδ' ἔχων κτλ. *ὧδε* goes with *ἦκε*, οὕτως with *δεδεμένον*. *Huc redi tenens vinculum sic ut educturus fuisti* (Büch.).

66. ῥαφίδας καὶ μέλαν. 'Needles and ink,' for the purpose of branding. In Eupolis 259 (i. p. 329, Kock) in a similar context *βελόνας* are mentioned, three in number. Probably different pigments were used in the operation: cf. *ποικίλον*, v. 67.

μὴ . . . ὁδῶ. 'At the same time,' 'at one job.' Cf. *ἡ πόλλ' ἀνέρου μ' ἐνὶ λόγῳ μὲν θ' ὁδῶ*, Eur. *Hel.* 764. At Ar. *Peace* 1154 and commonly we find *τῆς αὐτῆς ὁδοῦ* in the same sense. Probably *σε* in v. 66 is Pyrrhias, cf. v. 63. For (1) this gives more point to *μὴ* . . . ὁδῶ, (2) Pyrrhias had been already threatened (v. 51).

67. ποικίλον. Here used of the various colours employed in tattooing. Cf. on iii. 90.

κατηρτήσθω κτλ. 'Let him be slung up like the worthy Davus.' For *καταρτάν* cf. i. 62.

68. κατὰ μὺς. There is an allusion to the phrase *κατὰ μὺς ἐλεθρον* (Menander *Thais* 219; Philemon 211). Kock quotes on the latter passage, *Append. Vatic.* ii. 93 *κατὰ μὺς ἐλεθρον*: οἱ μὺς ἀπορρεόντων αὐτοῖς τῶν μελῶν κατὰ βραχὺ φθείρονται, Ailian, *H. An.* xii. 10 *ἡ παροιμία λέγει κατὰ μὺς ἐλεθρον*. Danielsson takes *κατὰ μὺς* = 'über die Schnauze.' Meister reads *κατάμυος*, which he renders 'verschlos-

ΚΥ. μή, τατί, ἀλλὰ νῦν μὲν αὐτὸν — οὕτω σῶ
ζῶη Βατυλλίς κηπίδοις μιν ἐλθοῦσαν
ἐς ἀνδρὸς οἶκον καὶ τέκν' ἀγκάλαις ἄραις —
ἄφες· παραιτεῦμαί σε τὴν μίαν ταύτην
ἀμαρτίην —

ΒΙ. Κύδιλλα, μή με λυπεῖτε·
ἢ φεύξομ' ἐκ τῆς οἰκίης. ἀφέω τοῦτον

69 TATl cum accentu acuto super l P; deinde spatium CΩ, OI
superscr. m. rec. 3 P 70 ζῶη Hicks: ΖΩΙΗ P μιν Rutherford:
ΜΕΝ P 73 ΑΜΑΡΤΙΗΝ cum paragrapho subscr. P με λυπεῖτε
Rutherford: ΛΥΠΙΤΕΜΕ P: μή με λυπεῖ τι vel μή τι λυπεῖ με Palmer:
μή λυπεῖ Κυ. τέλλε· ἢ φεύξομαι ἐκ τῆς οἰκίης· Βι. ἀφέω κτλ. Meister 74
post ΟΙΚΙΗC spatium

sen, d. i. geknebelt, 'gagged.' Palmer (*Hermathena*, viii. 253) punctuates
κατηγήσθω | οὕτω, κατὰ μὲν ὥσπερ, ἢ
Δάου τιμή. 'Thus let Davus's penalty
be adjusted, as though against a mouse,'
which means 'either that Davus's fate
is of no more account in his jealous
mistress's eyes than that little beast; or
that Davus, punctured with the tattooing
needle, recalls to Bitinna's mind the
picture of a mouse riddled with a pitch-
fork.' Davus, according to Palmer, is
the name of Bitinna's lover; v. on v. 1.
ἢ Δάου τιμή. 'The respected Davus.'
I take this with Crusius on the analogy
of the periphrases with σέβας, βίη, μένος,
κῆρα, and the like: cf. Aisch. *P. V.* 1091
ὦ μητρὸς ἐμῆς σέβας. τιμή occurs in
this sense in a chorus of Aisch. *Choe-
rophoroi* 398 κλύτε δὲ Γᾶ χθονίων τε
τιμαί (= χθόνιοι τιμώμενοι). The use
is confined to Tragedy, except in this
passage of Herodas; but the phrase is
here mock-heroic.

The name Δᾶος (or Δᾶος as it is
given sometimes), is a slave-name, de-
rived from the nomad tribe Δᾶοι (Da-
hae), Hdt. i. 125: cf. Φρύξ, &c. Δᾶος
became a typical name for a resourceful
slave, clever at deceiving his master,
as are many of the slaves in the New
Comedy. The Latin form of the name,
Davus, is borne by a character of this
sort in Terence's *Andria*.

There is a space between ὥσπερ and
ἢ, which represents a pause while the
speaker is searching her mind for a
proper comparison: or it may be due
to the verb that must be supplied, of
which τιμή is subject (Wright, *ubi supra*,
p. 173).

69. τατί. Cf. on i. 60 ταταλίξει.

νῦν μὲν. 'For the present.' The
contrasted δέ-clause is not expressed.
Cf. v. 81.

αὐτόν. With ἄφες, v. 72.
οὕτω. Cf. on iii. 1.

σῶ. For σῶη, by Ionic contraction of
ση to ω: cf. βῶσον, iv. 41. σοι seems
to be a mere conjecture.

70. Βατυλλίς. Cf. v. 82; probably
a daughter of Bitinna.

ἐπίδοις. ἐφορᾶν often has the sense
'to live to see.'

μιν. In P this is corrupted to μιν.
For νιν, μιν, cf. on iii. 31.

71. ἐς ἀνδρὸς οἶκον. Headlam (*C. R.*
xi. p. 59) quotes *Anth. Append.* (Cougny)
ii. 401; Plut. *Brut.* 13. The elliptical
ἐς ἀνδρὸς was affected by the Atticists.
Alkiphron, iii. 41; Liban. iv. 418.

τέκν' ἀγκάλαις ἄραις. Cf. Homer,
Il. ix. 455; Phoinix Κορωνιστῶν v. 13
(of a girl) καὶ τῷ γέροντι πατρὶ κοῦρον εἰς
χεῖρας | καὶ μητρὶ κοῦρην ἐς τὰ γούνα
κατθεῖη.

72. ἄφες. Headlam seems to con-
strue this with a double accus., αὐτόν,
v. 69, and ἀμαρτίην, v. 73, and takes
παραιτεῦμαί σε parenthetically. But
surely αὐτόν (v. 69) ought to be αὐτῷ.

We have elsewhere ἐν (τοῦτό) σε
παραιτοῦμαι, and not παραιτοῦμαί σε τὴν
ἀμαρτίην: but there is no reason to deny
that this is Greek.

73. λυπεῖτε. Cf. on iii. 87 μέθεσθε
κόκκαλ' αὐτόν. P has μηλυπιτεμε, by
an accidental transposition which con-
verts the line into a regular senarius.
Meister reads μή λυπεῖ (Κυδ.) τέλλε
i.e. 'do it'—

74. φεύξομαι κτλ. This sentence well
expresses the weakness of Bitinna's
character. Rather than be annoyed

τ[ὸ]ν ἐπτάδουλον; καὶ τίς οὐκ ἀπαντῶσα
ἐς μεν δικαίως τὸ πρόσωπον ἐμπτύοι;
ο[ὗ], τ[ὴ]ν τύραννον. ἀλλ' ἐπείπερ οὐκ οἶδεν
ἄνθρωπος ὦν, ἐωντὸν αὐτίκ' εἰδήσει
ἐν τῷ μετώπῳ τὸ ἐπίγραμμα ἔχων τοῦτο.

ΚΥ. ἀλλ' ἔστιν εἰκὰς καὶ Γερήνι' ἐς πέμπτην —

ΒΙ. νῦν μὲν σ' ἀφήσω, καὶ ἔχε τὴν χάριν ταύτην,
ἣν οὐδὲν ἦττον ἢ Βατυλλίδα στέργω,

75 post ΕΠΤΑΔΟΥΛΟΝ spatium 77 οὗ, τὴν Danielsson, Palmer
ΕΠΕΠΕΙΠΕΡ P 79 ΕΝ cum paragrapho subscr. P ΜΕΤΩΠΩ P
80 ΑΛΛΕCΤΙΝ cum paragrapho subscr. P καὶ 'Αγρήνι' Headlam,
Schulze

she will run out of her own house.
Meister gives these words to Kydilla.

ἀφέω. Deliberative subj. Goodwin,
Gk. Gr. § 1358.

75. τ[ὸ]ν ἐπτάδουλον. This is an
exaggeration of τρίδουλον, a word
found in Soph. *O. T.* 1063, and else-
where. ἐπτάδουλος was used by Hip-
ponax, *fr.* 113 Bergk: and Eustathios, prob-
ably in consequence of this, assigns the
words ἀφέω... ἐπτάδουλον to Hipponax.
They thus appeared in Bergk as Hip-
ponax *fr.* 75.

τίς οὐκ... ἐμπτύοι; The construc-
tion of τίς and the optative without ἄν
is frequent in writers of the Alexandrine
school (v. Jacobs, *Anth. Gr.* xiii. 86),
and cf. *Introd.* ch. V (Grammar) B.
5. c. iii.

76. ἐς μεν κτλ. For the order cf. on
iii. 78 (ἐς μεν φορήσαι).

ἐμπτύοι. Cf. Plut. ii. 189 Α ἐμπτύειν
τινι εἰς τὸ πρόσωπον.

77. ο[ὗ], τ[ὴ]ν τύραννον. 'No, by our
Lady,' i.e. Aphrodite. This reading
may be considered fairly certain. For
the omission of μὰ cf. Ar. *Lys.* 986 οὐ
τὸν Δ' οὐκ ἐγώνγα. ἢ τύραννος =
Aphrodite; cf. Eurip. *Hippol.* 538
'Ἐρωτα δὲ τὸν τύραννον ἀνδρῶν κτλ.
(W. L. Newman, *C. R.* vi. p. 181).
Headlam, however (*C. R.* xiii. 154), thinks
that Hera is meant: he refers to Eur.
I. A. 738; *Andr.* 934.

οὐκ οἶδεν κτλ. Gastron, however,
had expressly said at v. 27 ἄνθρωπος
εἰμι: cf. v. 15 ἢ σε θεῶν ἐν ἀνθρώποις.
Here, as at v. 27, ἄνθρωπος is the oppo-
site of θεός, at v. 15 of δούλος.

78. ἐωντὸν... εἰδήσει. 'He shall
know himself,' i.e. his real character of
στιγματίας. The accus. is as in γνῶθι

σεαυτόν, and ἔχων in the next verse =
'when he has,' or 'by having.' We
must not connect εἰδήσει and ἔχων like
οἶδεν... ὦν in v. 77.

79. ἐπίγραμμα. The letters branded
on his forehead. Cf. Plato, *Laws* ix.
p. 854 ἐν τῷ προσώπῳ καὶ ταῖς χερσὶ
γραφεῖς τὴν συμφορὰν... ἐκβληθήτω (of
a man found robbing temples). Meister
thinks that the ἐπίγραμμα referred to is
*der mit οὐκ οἶδεν κτλ. angedeutete
Spruch* γνῶθι σεαυτόν: but it is surely
some offensive title that is meant.

80. εἰκὰς. Sacred to Apollo: cf. on
iii. 53.

Γερήνια. 'This may have been a
festival at Kos in honour of Machaon,
son of Asklepios (and grandson of
Apollo: cf. iv. 9). There was a tomb
and a well-known sanctuary of Machaon
at Gerenia or Gerania in Messenia'
(Paus. iii. 26. 9), W. L. Newman, *C. R.*
vol. vi. p. 181. Headlam would correct
the text, reading καὶ 'Αγρήνια for καὶ
Γερήνια (see *C. R.* xiii. 154): cf.
'Αγρήνια' νεκρία παρὰ 'Αργείοις. There
was a Koan month named 'Αγρίανιος
(Paton-Hicks, pp. 326-334. So also
Schulze, *Berl. Phil. Woch.* 1895, 1 sqq.).
This would, if accepted, make Kos the
scene of this Mime.

Others, keeping Γερήνια, refer it to
a cult of Nestor: cf. Γερήνιος ἱππότα
Νέστωρ. There was a guild of Νεστορίδαι
at Kos (P.-H. 37. 47).

81. νῦν μὲν. For μὲν emphasizing
νῦν (like γὰρ) cf. Ar. *Wasps* 1011.

ταύτη. Kydilla.

82. Βατυλλίδα. v. on v. 70.

στέργω. As usual, this indicates
family affection (*pietas*), such as the
love of parents for their children.

ἐν τῇσι χερσὶ τῇσ' ἐμῇσι θρέψασα.
 ἐπεὶ δὲ τοῖς καμοῦσιν ἐγχυτλώσωμεν,
 ἄξεις τότε ἄμελει τὴν ἐορτὴν ἐξ ἐορτῆς.

85

83 ΕΜΗCΙ Ρ

85 ἄμελει τὴν Hicks: AM. ΛΙΤ. Ν. Ρ.

84. τοῖς καμοῦσιν. 'The dead.' This use of οἱ καμόντες is common in Homer (e.g. βροτῶν εἶδωλα καμόντων, *Od.* xi. 476).

ἐγχυτλώσωμεν. χύτλον (χύτλα) is Hellenistic Greek for χοῆ (χοαί) 'libations to the dead.' Homer has χυτλοῦν, 'to pour oil,' *Od.* vi. 79.

85. ἄμελει. 'Doubtless:' cf. *Ar. Acharn.* 368. It is used with some sarcasm.

τὴν ἐορτὴν κτλ. 'Your own feast after the (proper) feast is over.' The

objections to the article τὴν are not well founded. Gastron will have a στιγμήων ἐορτὴ all to himself: cf. ἄγουσιν ἐορτὴν οἱ κλέπται (Suidas) = 'thieves have a happy time.' For the dissyllabic scansion of ἐορτὴν cf. *Ion fr.* 21 ἐνιαυσίαν γὰρ δεῖ με τὴν ἐορτὴν ἄγειν. Headlam has proposed ingeniously ἀμελιτίτιν ἐορτὴν (= πικρὰν ἐο.), honey being a prominent item in offerings. But there is not room in the MS. for ἀμελιτίτιν (Kenyon).



TWO WOMEN CONVERSING
Terracotta in the British Museum. Hutton, *Greek Terracottas*, fig. 27.

VI

ΦΙΛΙΑΖΟΥΣΑΙ Η ΙΔΙΑΖΟΥΣΑΙ

ΚΟΡΙΤΤΩ ΜΗΤΡΩ

ΚΟ. Κάθησο, Μητροῦ τῇ γυναικὶ θές δίφρον

Tit. ΦΙ. ΙΑΖ. ΥCAI P

Ι ΓΥΝΑΙΚΙΔΘΕC, Δ delete, Θ ex O facto m. pr. P; scriba dare instituerat ΓΥΝΑΙΚΙΔΟC, deinde errorem cognovit

The sixth Mime describes a conversation between two women, Koritto and a visitor, Metro. After a conventional beginning, in which Koritto welcomes her guest and scolds her own servant right vigorously, the conversation turns on a certain article made of leather and named *βαμβών*. Metro wants to know who made one which she has seen, the property of Koritto, who is much annoyed to find that Metro knows of this. The rest of the piece is chiefly occupied with confidential talk on the subject of the *βαμβών* and its maker Kerdon, whom we shall meet again in vii. As for the scene of this piece, the name *Κοριττώ* (*Κοριττίς*) points to Kos (Schulze, *R. M.* xlviii. 251): cf. on 20, 25. On the other hand, Herzog (*Berl. Phil. Woch.* 1898, c. 1249-1253) gives reasons in favour of Ephesos. The scene of vi and vii must apparently be laid in the same place. Now (1) at vii. 86 a month *Ταυρεών* is mentioned. This is found in the calendar of Ephesos among other places (v. below). (2) Ephesos suits vi. 58, where it is said that Kerdon comes from Chios or Erythrai, which are both close to Ephesos. (3) The name *Ἀρεμύς*, vi. 87, points to the city where the worship of *Ἀρεμύς* was so prominent. This view is more satisfactory than the others which have been put forward, the most noteworthy of which is that of Meister, that the scene of vi and vii is to be laid at Alexandria. His reasons are chiefly (1) At vii. 86 there is a word from the calendar '*κατὰ Διονύσιον*,' so-called, in which the names of the various months are derived from the signs of the Zodiac, with the Ionic termination *-ων*. But the

name of the month to which he refers is *Ταυρῶν* at Alexandria, not *Ταυρεών*, as it is in Herodas. (2) The price of the shoes in vii. 79 (v. note) points to a copper coinage, which we know to have been in existence in Egypt. This theory is not to be accepted. The prices in vii are no doubt high, if silver is meant; but this is in keeping with the character of the purchasers. *On voit que ces femmes font un luxe effréné* (Weil): cf. Excursus II.

Rutherford suggests Kyzikos (which has a month *Ταυρεών*) as the scene of vi and vii. He bases this view on τῆς Ἀρτακηνῆς, vii. 87, Artake being a suburb of Kyzikos. But a person would be as naturally called after a place though at a distance from the place in question as in the neighbourhood of it. Also Kyzikos labours under the disadvantage of being too remote from Kos. Of the other two cities which have a month *Ταυρεών*, (1) Sinope is open to the same objection in a greater degree, and (2) Samos does not seem to be hinted at in any other passage. Hence Ephesos is the most probable scene of vii, and therefore also of vi.

There is unhappily no doubt that the *βαμβών* = *δλισβος*, the *σκυτίνη ἐπικουρία* of Ar. *Lys.* 109sq. J. van Leeuwen (J. F.) labours hard to disprove this (*Mnemosyne*, vol. xx, N. S. 97-100), but in vain. Epicharmos and Sophron both made references to the practice (Crusius, *Unters.* 129).

1. τῇ γυναικὶ κτλ. Addressed to a slave.

θές. The first hand of P had *δος*, corrected to *θες*. With this scene cf.



TWO WOMEN CONVERSING
Hutton, *Greek Terracottas*, fig. 27.
Terracotta in the British Museum.

VI

ΦΙΛΙΑΖΟΥΣΑΙ Η ΙΔΙΑΖΟΥΣΑΙ

ΚΟΡΙΤΤΩ ΜΗΤΡΩ

ΚΟ. Κάθησο, Μητροῦ τῇ γυναικὶ θές δίφρον

Tit. ΦΙ. ΙΑΖ. ΥCΑΙ Ρ

Ι ΓΥΝΑΙΚΙΔΘΕC, Δ delete, Θ ex O facto m. pr. Ρ; scriba dare instituerat ΓΥΝΑΙΚΙΔΟC, deinde errorem cognovit

The sixth Mime describes a conversation between two women, Koritto and a visitor, Metro. After a conventional beginning, in which Koritto welcomes her guest and scolds her own servant right vigorously, the conversation turns on a certain article made of leather and named βαμβών. Metro wants to know who made one which she has seen, the property of Koritto, who is much annoyed to find that Metro knows of this. The rest of the piece is chiefly occupied with confidential talk on the subject of the βαμβών and its maker Kerdon, whom we shall meet again in vii. As for the scene of this piece, the name Κοριττώ (Κοριττίς) points to Kos (Schulze, *R. M.* xlvi. 251): cf. on 20, 25. On the other hand, Herzog (*Berl. Phil. Woch.* 1898, c. 1249-1253) gives reasons in favour of Ephesos. The scene of vi and vii must apparently be laid in the same place. Now (1) at vii. 86 a month Ταυρεών is mentioned. This is found in the calendar of Ephesos among other places (v. below). (2) Ephesos suits vi. 58, where it is said that Kerdon comes from Chios or Erythrai, which are both close to Ephesos. (3) The name Ἀρτεμῖς, vi. 87, points to the city where the worship of Ἀρτεμῖς was so prominent. This view is more satisfactory than the others which have been put forward, the most noteworthy of which is that of Meister, that the scene of vi and vii is to be laid at Alexandria. His reasons are chiefly (1) At vii. 86 there is a word from the calendar 'κατὰ Διονύσιον,' so-called, in which the names of the various months are derived from the signs of the Zodiac, with the Ionic termination -ων. But the

name of the month to which he refers is Ταυρῶν at Alexandria, not Ταυρεών, as it is in Herodas. (2) The price of the shoes in vii. 79 (v. note) points to a copper coinage, which we know to have been in existence in Egypt. This theory is not to be accepted. The prices in vii are no doubt high, if silver is meant; but this is in keeping with the character of the purchasers. *On voit que ces femmes font un luxe effréné* (Weil): cf. Excursus II.

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Ι. τῇ γυναικὶ κτλ. Addressed to a slave.

θές. The first hand of P had δος, corrected to θες. With this scene cf.

ἀνασταθείς[α] πάντα δεῖ με προστάττειν
αὐτήν, σὺ δ' οὐδὲν ἄν, τάλαινα, ποιήσῃς
αὐτὴ ἀπὸ σπαντῆς· μά, λίθος τις, οὐ δούλη,
ἐν τῇ οἰκίῃ (κ)εῖς· ἀλλὰ τάλφιτ' ἦν μετρή,
τὰ κρίμιν' ἀμιθρεῖς, κῆ τοσοῦτ' ἀποστάξει,
τὴν ἡμέ[ρ]ην ὅλην σε τονθορύζουσαν
καὶ πρημονῶσαν οὐ φέρουσιν οἱ τοῖχοι.
νῦν αὐτὸν ἐκμάσσεις τε καὶ ποεῖς λαμπρόν,

5

4 post CAYTHC spatium 5 κείσ' Headlam: ΕΙC P, et deinde spatium
ΜΕΤΡΕΩ, H. superscr. m. rec. 4 P 9 ΕΚΜΑCCΙC P

Theokr. xv (the beginning), esp. v. 2
ὄρη δίφρον, Εὐνόα, αὐτῇ. Also Plaut.
Stichus i. 2. 58-64.

2. ἀνασταθείς[α]. ἐστάθη for ἔστη is
common in poets: Pindar, *Isth.* vii. 10;
Aisch. *Pers.* 205; Soph. *Aias* 1171;
Eur. *Helena* 1592.

προστάττειν. Like ἐπιτάττειν, regu-
larly used of the orders of a master or
mistress to a slave.

3. αὐτήν. Emphatic from its position
in the line.

οὐδέν. We ought perhaps to read
οὐδ' ἐν, but οὐδὲ ἐν would rather have
been expected, like οὐδὲ εἰς, i. 48.

4. αὐτὴ ἀπὸ σπαντῆς. The phrase
ἀφ' ἑαυτοῦ, 'of oneself,' *sua sponte*,
is found in Thukydides.

λίθος τις, οὐ δούλη. This form of
expression is colloquial. Crusius com-
pares Lukian, *dial. meretr.* 12. 2 λίθος,
οὐκ ἄνθρωπος, Asklep. *Anth. Pal.* v. 181
ληστήν, οὐ θεράποντ' ἔχομεν: Theokr.
xv. 9 ἰλέον, οὐκ οἴκησιν: and Petronius 43
piper, non homo.

5. (κ)εῖς. I have adopted Head-
lam's suggestion for εἰς of P, which
makes hiatus with οἰκίῃ. Cf. Theogn.
568; Kaibel, *Ep.* 551 a; Alkiphron
i. 38. For the crasis cf. Ar. *Wasps* 827
ἐν τῷκίῃ.

τάλφιτ' κτλ. The allowance of corn
(Lat. *demensum*) meted out to slaves
was a χοῖνις a day (*Diet. of Antiq.*
ii. 6:7 b).

μετρή. P had first μετρέω, which
would make Koritto serve out the *de-
mensum* with her own hands. This is
improbable, and μετρέω is corrected by
the first hand to μετρή. For the middle
μετρεῖσθαι cf. Hesiod, *Works and Days*,
347.

6. κρίμινα. 'Crumbs.' Cf. Kallim.
fr. 205 (of the grounds in gruel) and the

word κρίμινος in κρίμινος κατακτείνω,
'to snow thick as meal,' Ar. *Clouds*
965. See *Anth. Pal.* vi. 302, of a thrifty
old man: αὐτάρκης ὁ πρέσβυς ἔχων ἅλα
καὶ δύο κρίμινα.

ἀμιθρεῖς. Ionic form of ἀριθμεῖς. Cf.
vi. 99 ἐξαμίθησαι: v. Schneider's *Calli-
machea* i. 383.

κῆ, i. e. καὶ εἰ.

τοσοῦτο. Deictic, with a gesture in-
dicating something very small.

ἀποστάξει. Used for ἀποπεσεῖται.
There is perhaps a reminiscence of
Kallim. *fr.* 205 καὶ κρίμινον κυκεῶνος ἀπο-
στάζοντος ἔραζε (Crusius). ἀποστάξει is
future indic., and not Ionic subj. of the
sigmatic aorist. The correction to κῆν
... ἀποστάξει is unnecessary.

7. τονθορύζουσαν. 'Grumbling.'
Used by Aristophanes, *Acharn.* 683;
Frogs 747; *Wasps* 614. Herodas has
τονθορύζει, fut. middle, at vii. 77, and
τόνθρυζε (a syncopated form) at viii. 8.

8. πρημονῶσαν. 'Fuming.' From
πρημονή (πρήνω): hence 'boiling over
with rage' (= ζέουσιν). The cognate
πρημαίνω is similarly used in Ar. *Clouds*
336 πρημαινούσας ... θυέλλας.

οἱ τοῖχοι. Cf. on iv. 12. The walls
cannot abide the slave's indignation, i. e.
they nearly burst under the pressure, as
the sides of a pot under the pressure of
the steam. Thus the metaphor of πρη-
μονῶσαν is maintained. We may com-
pare *assiduo ruptae lectore columinae*
(Juv. i. 13) for the exaggeration.

9. αὐτόν, sc. τὸν δίφρον (v. 1). The
slave only begins to polish the chair
when some one wants to sit down on it.
νῦν is explained by ὅτ' ἐστὶ χρεῖν.

ἐκμάσσεις. 'Wipe dry,' with a sponge.
This use is somewhat rare.

ποεῖς. P has ποῖς, i. e. ποεῖς. On
the spelling ποεῖς for ποιεῖς cf. Jebb on

ὅτ' ἐστὶ χρ[εῖν], ληστρί; θυέ μοι ταύτη,
ἐπεὶ σ' ἔγε[υσ] ἄν τῶν ἐμῶν ἐγὼ χειρῶν.
MH. φίλη Κοριττοῖ, ταῦτ' ἐμοὶ ζυγὸν τρίβεις.
κῆγὼ ἐπιβρύχουσα ἡμέρην τε καὶ νύκτα
κύων ὑλακτέω ταῖ[s] ἀνωνύμοις ταύταις.
ἀλλ' οὐνεκεν πρὸς σ' [ῆλθ]ον — ἐκποδὼν ἡμῖν 15
φθείρεσθε, νώβυστρα, ὦτ[α] μῶνον καὶ γλάσσαι,

10 χρεῖν Kaibel post ΛΗCTPI spatium 11 ΕΠΕΙ cum
paragrapho subscr. P ἔγευσ' ἄν Rutherford: ΕΓΕ... AN P ΧΕΙΡΩΝ
cum puncto super E et altero E super Ω P 12 ταῦτό μοι
Kenyon: ΤΑΥΤΟΜΟΙ P ΤΡΙΒΕΙC cum puncto super E P 15
πρὸς σ' ῆλθον Kenyon: ΠΡΟCC. Λ. ON P, et deinde spatium 16
post ΝΩΒΥCΤΡΑ spatium ὦτα μῶνον Hicks: ΩΤ. ΜΟΥΝΟΝ P

Soph. *Philokl.* 120 (with the Appendix,
p. 234). Elsewhere in Herodas we
find forms in ποι—: but see iv. 22.

10. ἐστὶ. The ι is short before χρ-.
Contrast vii. 104.

ληστρί. Cf. Asklepiades (quoted
above on v. 4) ληστήν, οὐ θεράποντ'
ἔχομεν.

θυέ μοι ταύτη κτλ. See on ii. 72.
'You may thank her (Metro) for your
escape.' μοι is *Dat. Ethicus*: cf. v. 42.

11. ἐπεὶ. Cf. on ii. 71.
σ' ἔγε[υσ] ἄν κτλ. For γεύω in the
active = 'to give a taste of' (with accus.
and gen.) cf. Theokr. x. 11 χαλεπὸν
χορίω κύνα γεῦσαι.

τῶν ἐμῶν ἐγὼ χειρῶν. The use of
both ἐμῶν and ἐγὼ, side by side, adds
to the deliberate tone of the menace.

χειρῶν is the correct form of the gen.,
though here χειρῶν is a correction, and
at vii. 3 χειρῶν is found in the text.

12. Κοριττοῖ. The form Κοριττῆς is
also used (v. 46). Cf. Κοριττάς, *Inscrip-
tions of Cos* 368, ii. 42.

ταῦτ' ἐμοὶ κτλ. 'You are in the
same boat with me,' lit. 'you pull at
the same yoke.' Cf. Zenobios 243 ἐγὼ
τε καὶ σὺ ταῦτὸν ἔλκομεν ζυγόν· ἐπὶ τῶν
ὁμοῖα καὶ παραπλήσια παθόντων. Theokr.
xii. 15 has ἐφίλησαν ἰσφ' ζυγῶ, i. e. ὁμοίως.
I have adopted Headlam's correction of
the manuscript ταῦτό μοι. He refers to
Eur. *I. T.* 646, *Kykl.* 108, 630.

13. ἐπιβρύχουσα, lit. 'gnashing the
teeth'; Lat. *infrendens*. Elsewhere we
find ἐπιβρύκω with κ not χ. βρύκω is
said to be the Attic form: βρύχω is used
by Hippokrates (L. and S.).

ἡμέρην τε καὶ νύκτα. This phrase
occurs again at v. 82. We also find
νύκτα χῆμέρην, v. 7, vii. 40, 112.

14. κύων ὑλακτέω. 'I bark like a
dog.' Note the omission of ὡς (ὥσπερ):
Kephisodoros i ἐγὼ δὲ τοῖς λόγοις ὄνος
ὑομαι = 'Your words flow like water off
a duck's back.' Similarly in Latin *ut*
may be omitted. Horace has one or
two instances: thus *Ep.* i. 2. 41 *qui*
recte vivendi prorogat horam | *rusticus*
exspectat — 'is like the clown waiting.'

Metro compares herself to a sheep-
dog, always barking, never allowed
a moment's rest: cf. Sophron *fr.* 8
Botzon.

ταῖ[s] ἀνωνύμοις. The dat. apparently
goes not with ὑλακτέω, but with ἐπιβρύ-
χουσα: with ὑλακτέω the accusative is
regularly used: cf. Ar. *Wasps* 1401
Αἰσωπον... μεθύση τις ὑλάκει κύων,
and Polyb. xvi. 24. For ἀνωνύμος see
on v. 45.

15. Metro now comes to the purpose
of her visit; but suddenly remembering
the presence of the slaves she sends
them out of the room. There is no
trace of a παράγραφος to mark a divi-
sion of v. 15 between two speakers:
and it is not unnatural for Metro to give
orders to the slaves.

Such a command as ἐκποδὼν κτλ.
seems at first sight more suitable to the
mistress of the house [Koritto], but
Metro knows better that the object of
her visit is confidential (Weil).

16. φθείρεσθε. For this use of φθεί-
ρεσθαι = *ire in malam rem* cf. Ar.
Acharn. 460, *Plut.* 598; Eur. *Andr.*
709. Also cf. the use of ἔρρειν.

νώβυστρα. Perhaps for νοήβυστρον,
from νοῦς and βύνω, 'stopping up (i. e.
dulling) the senses.' Bücheler translates
it by *obturacula mentis*. Slaves are so
called from the confusion which they

τὰ δ' ἄλλ' ἐορτή—

λίσσομα[ί σε], μὴ ψεύσῃ,
φίλη Κοριττοῖ, τίς ποτ' ἦν ὁ σευ ῥάψας
τὸν κόκκινον βαυβῶνα;

KO. κοῦ δ' ὀρώρηκας,
Μητροῖ, σὺν κείνον;

MH. Νοσσίς ἐ[ί]χεν ἡρίννης 20
τριτημέρη νιν· μᾶ, καλόν τι δώρημα.

KO. Νοσσίς; κόθεν λαβούσα;

MH. διαβαλεῖς ἦν σοι

17 ΕΟΡΤΗ P (et deinde spatium): ἐορταὶ Bücheler 18 post
ΚΟΡΙΤΤΟΙ spatium CEY P: σοι Blass 19 ΤΟΝ ΚΟΝΚΙΝΟΝ cum
paragrapho subscr. et K superscr. m. pr. P post ΒΑΥΒΩΝΑ spatium
20 ΜΗΤΡΟΙ cum paragrapho subscr. P 21 ΤΡΙΤΗΜΕΡΗΝΙΝ cum
paragrapho subscr. P, et deinde spatium 22 ΝΟΚΚΙC cum para-
grapho subscr. P, et deinde spatium post ΛΑΒΟΥCΑ spatium

cause their mistress through their care-
lessness. For the termination -στρον cf.
on iv. 46. For νοη- contracted into νο-
cf. iv. 41 (βῶσον) and Introd. ch. V. 2.
A. ii. The compound νοβυστικός, also
from νοῦς and βύνω, is used indeed of
persons, but in the sense of 'witty,'
'clever,' lit. 'crammed with wit.' *πρᾶ-
γμα νοβυστικόν*, Ar. *Ekkēl.* 441 (referring
to women). Hoffmann (*G. D.* iii. 370)
thinks that *νόβυστρον* has the same
meaning, but is used here in an ironical
sense.

ῶτ[α] κτλ., i.e. able to do nothing
but listen and chatter. It was said of
Demades (Plut. *apophth.* reg. 5) *καθάπερ
ιερείου καταλείπεσθαι μόνην τὴν γαστέρα
καὶ τὴν γλῶσσαν*.

17. ἐορτή. P has *εορτη*. Others
read *εορταί*. For the use of the word
εορτή cf. Theokr. xv. 26 *ἀέργοις αἰὲν
εορτά*; and v. on v. 85.

19. The *βαυβῶν* is a *φαλλός*, cf. v. 69.
See Sophron *fr.* 38 Botzon; Ar. *Lysi-
strata* 109; and the scholiast there. For
the colour compare Suidas, s.v. *φαλλοί*.
The priest of Priapus in Petronius,
Satir. 138, has a *scortium fascinum*.

βαυβῶ (fem.) has for one of its mean-
ings *κοιλία* (cf. *βουβών*). The worship
of the Orphic Baubo was accompanied
with phallic rites.

The identification is due to Jackson,
C. R. vi. (1892) 4 sqq., and to Weil
(*Journal des Savants*, Nov. 1891, p.
666). Rutherford suggested the mean-

ing 'bodice' or 'head-dress'; Reinach
'shoe.'

κοῦ δ' ὀρώρηκας. Koritto temporizes.
For κοῦ v. on iii. 8. On ὀρώρηκας cf.
on iv. 77.

20. Νοσσίς . . . ἡρίννης. On the cus-
tom of appending to a person's name
that of the mother, not the father, cf.
on i. 50. Some have thought that the
poetess Nossis of Locri in southern
Italy (who lived in the time of Pto-
lemy I), is referred to here, in conjunc-
tion with Erinna of Tenos, also a poetess
(*Floruit* 356 B.C.). Both these writers
used the Elegiac metre. Nossis wrote
amatory poems, which brought her ill-
repute, as had been the case with Sappho.
However, as Erinna died at the age of
nineteen, the theory cannot be considered
at all plausible. Nor does it receive
any support from the fragments of
Erinna's poems which have been pre-
served; Susemihl, ii. 527.

The name *Νοσσίς* is found on Koan
inscriptions. Cf. Paton-Hicks, 368, ii. 4;
368, iii. 50: also *Νοσσυλῖς* in Herzog
(*Koische Forsch.* u. *Funde* 12. 13).

21. τριτημέρη. Cf. iii. 24, where the
form is *τριθημέρη*.

καλόν τι δώρημα. No doubt with
a touch of sarcasm on the part of
Herodas.

22. διαβαλεῖς. 'You will divulge it,'
'spread it abroad.' Cf. Lat. *differe*.
Some editors prefer to take the sentence
as a question.

εἴπω.

KO. μὰ τούτους τοὺς γλυκέας, φίλη Μητροῖ,
ἐκ τοῦ Κοριττοῦς στόματος οὐδεὶς μὴ ἀκούσῃ
ὅσ' ἂν σὺ λέξῃς.

MH. ἡ Βιτάτος Εὐβούλη 25
ἔδωκεν αὐτῇ καὶ εἶπε μηδέν' αἰσθέσθαι.

KO. γυναῖκες, αὐτὴ μ' ἡ γυνή ποτ' ἐκτρίψει.
ἐγὼ μὲν αὐτὴν λιπαρεῦσαν ᾗδέσθην
κῆδωκα, Μητροῖ, πρόσθεν ἢ αὐτὴ χρήσασθαι.
ἡ δ' ὦ(σ)περ εὐρημ' ἀρπάσα(σα) δωρεῖται 30
καὶ ταῖσι μὴ δεῖ· χαιρέτω φίλη πολλὰ
ἐοῦσα τοίῃ, χητέρην τιν' ἀνθ' ἡμέων
φίλην ἀθρεῖτω. τᾶλλα Νοσσίδι χρῆσθαι,—

23 ΕΙΠΩ cum paragrapho subscr. P: εἴπω. Bücheler: εἴπω; Crusius
24 ΟΥΔΕΙC cum puncto super E P 25 OC cum paragrapho subscr.
P post ΛΕΞΗC spatium ΗΒΙΤΑΤOC cum spiritu aspero super
H, signo - super I, et accentu - super A P: Βιτάδος W. Schulze 26
ΕΔΩΚΕΝ cum paragrapho subscr. P 30 ὥσπερ Kenyon: ΩΠΕΡ P
ἀρπάσασα Kenyon: ΑΡΠΑCΑ P 31 post ΔΙ spatium 33 post
ΑΘΡΙΤΩ spatium ΧΡΗCΘ, ΑΙ superscr. P

23. μὰ τούτους κτλ., sc. ὀφθαλμούς.
Cf. on v. 59.

24. Κοριττοῦς. For this use of her
own name by the person speaking cf. i. 76
*τὴν Πυθίαν δὲ Μητρίχην ἑα θάλπειν | τὸν
δίφρον* (note). The use indicates greater
formality and deliberateness.

οὐδεὶς μὴ ἀκούσῃ. For the spondee
in the fifth foot cf. on i. 21. For the
aphaeresis in *μὴ ἀκούσῃ* cf. i. 69 *ἐγὼ ἐξ
ἄλλης*.

25. ἡ Βιτάτος Εὐβούλη. The name
Βιτάς (masc.) is to be compared with
Βίτινα (fem.), in v, and *Βιτιάς*, *Βί-
ταρος*, *Βίτων*, *Βιτίς*, and *Βιττώ* (Gurlitt,
Arch. Epigr. Mittheil. aus Oesterr.
xv. 170 sqq.), these names being espe-
cially associated with Kos, Samos, and
the coast of Karia. *Βιτάς* is found in
Herodian ii. 657, where it is given as
an example of a word with an Ionic
gen. in -δος. Schulze, in *Rheinisches
Museum*, vol. 48 (1893), p. 252, com-
pares the gen. *Κανδάτος*, vi. 87, and
infers that the papyrus was written in
Egypt; but forms in both -τος and -δος
are found on inscriptions (Meister, p.
837).

Εὐβούλη. This name had an evil
sound to Greek ears. Cf. Ar. *Thesm.*
808 (Schol.).

26. μηδέν', i.e. μηδένα, 'warned her
to let no one hear of it.' εἶπε = *monuit*;
cf. v. 48 (*ἐρεῖς*).

27. γυναῖκες. Addressed as it were
to the whole sex, for no one besides
Metro is present.

αὐτὴ κτλ. 'This woman will one
day be my undoing.' Eubule is meant,
not Nossis, for the *βαυβῶν* was lent by
Koritto to Eubule.

28. λιπαρεῦσαν ᾗδέσθην. 'Yielded
to her importunity.'

29. πρόσθεν ἢ αὐτὴ χρήσασθαι. 'Be-
fore I had used it myself.'

30. εὐρημα. Cf. *ἔρμαιον*, our 'god-
send': Hdt. vii. 155; Eur. *Herakl.*
534.

31. καὶ ταῖσι μὴ δεῖ, i.e. καὶ ἐκείναις
αἷς μὴ δεῖ (*δωρεῖσθαι*). For the use of
μὴ in a relative clause with indefinite
antecedent cf. Goodwin, *Gk. Gr.* 1428.

χαιρέτω κτλ. πολλὰ goes with *χαι-
ρέτω*, φίλη with *τοίῃ*. 'I bid a long
farewell to such a friend as this.'

For *πολλὰ χαιρεῖν* cf. Plat. *Phaidr.*
272 E; Eur. *Hipp.* 113.

33. ἀθρεῖτω. With this use of *ἀθρεῖν*
= 'to look out for,' 'provide,' cf. *ιδεῖν*
in Soph. *Ai.* 1165, and Theokr. xv.
2 (*ὄρη δίφρον, Εὐνόα, αὐτᾶ*) quoted on
v. 1.

τῇ μή, δοκέω, μέζον μὲν [ῆ] γυνὴ γρ]ύξω,
λάθοιμι δ', Ἀδρήστεια — χιλίων εὐντων 35
ἐνα οὐκ ἂν ὅστις λεπρός ἐστι προσδώσω.
MH. μὴ δὴ, Κοριττοῖ, τὴν χολὴν ἐπὶ ῥινὸς
ἐχ' εὐθύς, ἣν τι ῥῆμα μὴ σοφὸν πεύθῃ.
γυναικός ἐστι κρηγύης φέρειν πάντα.

34 Μηδόκεω Weil ΜΕΝΗΓΥΝΗΓ. ΥΞΩ cum ΗΔΙΚΗΓΡΥΞΑΙ superscr.
m. rec. 2 P 36 ΕΝΑ cum paragrapho subscr. P ΛΕΠΡΟΣ, CA
superscr. m. rec. 4 P ΠΡΟΣΔΩCΩ, ΟΙΟΝ superscr. m. rec. 4 P
38 CΟΦΟΝ, ΚΑΛ. superscr. m. rec. 4 P: σοφὸν Stobaios Flor. 74. 14
ΠΕΥΘΗ! P

τάλλα. As the proper object of προσ-
δώσω, v. 36, is ἐνα (sc. βαυβῶνα), we must
take τάλλα as an adverb = 'for the rest,'
'but,' Lat. *ceterum*.

χρησθαι. Epexegetical with προσ-
δώσω. So in Lat. *dare utendum*, in
Plautus and Ter., = 'to lend.'

34. τῇ κτλ. 'To whom, I may, I
am afraid, talk bigger than be seems
a woman,' Headlam (C. R. 1893, p. 404).

For the use of μὴ with subj. in inde-
pendent clauses (a colloquial idiom) v.
Goodwin, *M. T.* § 265, and Appendix
II (*ibid.*).

δοκέω. 'I wis'; cf. i. 10.

P apparently has the reading of my
text in the first hand; but over γυνή is
written δικη. Over γρυξω, which has
been partially obliterated, is written ap-
parently γρυξαι (or γρυξω). δικη γρυξαι
is an inferior reading, and is probably
a conjecture corresponding roughly to
the sense, 'more than is right (for a
woman) to utter.' For μέζον . . . γρύξω
cf. iii. 36 μέζον . . . γρύξαι (note). See
also iv. 69 εἰ μὴ ἐδόκουν τι μέζον ἢ γυνὴ
πρήσσειν.

35. λάθοιμι δ', Ἀδρήστεια. Cf. i.
35.

For Ἀδρήστεια cf. οἱ προσκυνούντες τὴν
Ἀδράστειαν σοφοί. See Herzog (*Koische
Forschungen u. Funde*, p. 46) on the
worship of Adrasteia in Kos.

χιλίων εὐντων κτλ. 'If I had a thou-
sand I would not give her so much as
an unsound one.' The reference is to
βαυβῶνες, as is shown by ἐνα. Büche-
ler's note here is strange: 'εὐντων non
esse si ego habeam sed quia illa habet
quibus utatur declaratur verbo προσ-
διδόναι.' But προσδώσω is simply 'give,'
not 'give in addition'; cf. on ii. 88.

36. ἐνα οὐκ ἂν, i. e. οὐδ' ἐνα ἂν.

ὅστις λεπρός ἐστι = τῶν λεπρῶν.
Over λε of λεπρός in P is written σα,
i. e. σαπρός, which has every appearance
of being a gloss on λεπρός: cf. καλὸν
for σοφόν, v. 38, by the same hand (m.
rec. 4).

For ὅστις = ὅς cf. iv. 12, and Schneider's
Callimachea i. 170.

προσδώσω. This, the original read-
ing of P, should be kept. For ἂν with
the fut. indic. cf. Goodwin, *Gk. Gr.*
§ 1303; Stahl, *Quaest. Gramm.* p. 23;
Richards, *C. R.* vi. 336 sqq. There are
several passages where this construction
undoubtedly occurs, and no correction is
plausible, as Eur. *El.* 484; Ar. *Clouds*
465, *Birds* 1314 (in all nine times in
Aristophanes). Over the last three
letters of προσδώσω is written οιον or
οιην, i. e. seemingly προσδοίην. This
makes the syntax more normal; but
there is no reason to doubt the construc-
tion of ἂν with the future ind.

For the use of προσδοῦναι, 'bestow,'
Lat. *impertire*, Weil compares Eur.
Kyklops 531; *Helena* 700. Contrast
πρόσδος at iv. 94.

37. μὴ δὴ κτλ. Stobaios quotes this
and the following two verses (*Floril.*
74. 14) as we have them. The proper
name Κοριττοῖ, however, has been cor-
rupted in his text into κόρη τυ.

τὴν χολὴν κτλ. Cf. Theokr. i. 18
(of the god Pan) καὶ οἱ αἰετὶ δριμύεια χολὰ
ποτὶ ῥινὴ κάθηται. Lucilius, *Sat.* xx. 4
eduxi animam in primoribus naribus
(of an angry man). See also on iii. 3.

38. σοφόν. So P (first hand), cor-
rected to καλόν, an inferior reading.
Stobaios has σοφόν.

39. κρηγύης. Cf. on iv. 46. For
the gen. with ἐστὶ cf. Goodwin, *Gk. Gr.*
§ 1094 (1).

ἐγὼ δὲ τούτων αἰτίη λαλεῦσ' εἰμί· 40
(ῆ) πολλὰ τὴν μεν γλῶσσαν ἐκτεμεῖν δέεται.
ἐκεῖνο δ' οὐ σοι καὶ μάλιστ' ἐπεμνήσθην,
τίς ἔσθ' ὁ ράψας αὐτόν; εἰ φιλεῖς μ', εἶπον.
τί μ' ἐνβλέπεις γελῶσα; νῦν ὀρώρηκας
Μητροῦν τὸ πρῶτον; ἢ τί τάβρά σοι ταῦτα; 45
ἐνεύχομαι, Κοριττί, μὴ μ' ἐπιψεύσῃ,
ἀλλ' εἰπέ τὸν ράψαντα.

KO. μᾶ, τί μοι ἐνεύχῃ;

Κέρδων ἔραψε.

MH. κοῖος, εἰπέ μοι, Κέρδων; 50
δύ' εἰσὶ γὰρ Κέρδωνες, εἰς μὲν ὁ γλαυκός,
ὁ Μυρταλίνης τῆς Κυλαιθίδος γείτων·
ἀλλ' οὗτος οὐδ' ἂν πλήκτρον ἐς λύρην ράψαι·

41 ἢ πολλὰ Kenyon: ΠΟΛΛΑ P: τὰ πολλὰ Bücheler 43 Eī cum
puncto super E P ἵΠΟΝ cum accentu ^ super I P 45 post
ΠΡΩΤΟΝ spatium 47 ΑΛΙΠΕ cum paragrapho subscr. P post
ΡΑΥΑΝΤΑ spatium τί μοι Kaibel: ΗΜΟΙ P ΕΝΕΥΧΗ P 48
ΕΡΡΑΥΕ P, et deinde spatium 49 post ΚΕΡΔΩΝΕC spatium

40. τούτων αἰτίη. Cf. v. 14.

λαλεῦσα. 'By my prating.'

41. (ῆ) πολλὰ. P begins the line
with πολλά. Probably η has fallen out
before π, as could easily have happened.
Others read τὰ πολλὰ, taken as the
object of λαλεῦσα in v. 40.

τὴν μεν γλῶσσαν. In Attic the order
would be τὴν γλῶσσαν μου: cf. on v. 7.
This is the only place where γλῶσσα is
used. Elsewhere (six times, including
iii. 93) we find γλᾶσσα.

δέεται = δεῖ. Cf. on i. 79. Blass does
not admit that δέεται can be equal to
δεῖ, and he takes πολλὰ as the subject
to δέεται (= 'require'): 'many things
call for my tongue to be cut out.' But
cf. on iii. 54.

42. ἐκεῖνο δ' οὐ κτλ. See on v. 53.
Metro resumes the topic which she
began in v. 18.

44. ὀρώρηκας. See on iv. 77.

45. Μητροῦν. Cf. Αἰγυπῶν, ii. 98;
πειθοῦν, v. 75; Introd. ch. V (Grammar)
A. v. 3rd declen. (e). 'Have you never
set eyes on me before, or what does
your coyness mean?'

τί τάβρά σοι ταῦτα; i. e. τί ἀβρύνει;
46. ἐνεύχομαι. Hesychios has ἐνεύ-
χεσθαι τὸ δεόμενόν τινος τυχεῖν ἐξορῆσαι
(= exorare) τὸν ἀξιούμενον.

Κοριττί from Κοριττίς, a side-form
of Κοριττώ (cf. v. 12).

μὴ μ' ἐπιψεύσῃ. The construction
ἐπιψεύδεσθαι τινα 'to deceive some one,'
does not seem to be found elsewhere.

47. τί μοι ἐνεύχῃ; 'why do you urge
me so hard?' in reference to ἐνεύχομαι
v. 46.

48. Κέρδων. This name, derived
from κέρδος, was applied to artisans of
all kinds. It was transferred to Latin
as *cerdo*. Martial uses it specially of
a cobbler, *sutor cerdo* (iii. 16, 59, 99).
Juvenal has it of craftsmen in general.
See Mayor on Juvenal, *Sat.* viii. 182.

ἔραψε. So we must read for the sake
of the metre. P has *εραψε*.

κοῖος. For πότερος, with a touch of
contempt.

50. Κυλαιθίδος. Thus accented, Κυ-
λαιθίς is a woman's name. Others ac-
cent Κυλαίθιδος, the name of a man,
Κύλαιθις. There is a similar ambiguity
with regard to Καλαιθίδος, Theokr. v.
15. Blass gives the original meaning
of Κυλαιθίς as 'with red eyelids.'

51. οὐδ' ἂν πλήκτρον κτλ. 'Could
not even stitch a plectrum to a lyre.' The
plectrum was fastened to a long ribbon
(Guhl and Koner, p. 200). This ribbon
was stitched to the frame of the lyre.

ὁ δ' ἕτερος ἐγγὺς τῆς συνοικίης οἰκέων
τῆς Ἑρμοδώρου, τὴν πλατεῖαν ἐκβάντι,
ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε
τούτῳ [Κυλ]αίθις ἢ μακαρίτης ἐχρήτο — 55
μνησθεῖεν αὐτῆς οἵτινες προσήκουσι.

ΚΟ. οὐδέτερος αὐτῶν ἐστίν, ὥς λέγεις, Μητροῖ.
ἀλλ' οὗτος οὐκ οἶδ' ἢ Χίου τις ἢ ῥυθρέων
ἦκει, φαλακρός, μικρός· αὐτὸ ἐρεῖς εἶναι
Πρηξίνον· οὐδ' ἂν σῦκον εἰκάσαι σύκῳ 60
ἔχοις ἂν [οὔτ]ω· πλὴν ἐπὴν λαλῇ, γνώσῃ
Κέρδων ὁ τεύνεκ' ἐστὶ καὶ οὐχὶ Πρηξίνος.
κατ' οἰκίην δ' ἐργάζετ' ἐνπολέων λάθρη —

52 ΟΙΚΩΝ, Ε superscr. P 55 Κυλαίθις Blass: ΚΥΛΑΙΘΙC P:
Πυμαιθις Bücheler 56 ΜΝΗCΘΕΙΕΝ cum paragrapho subscr. P
60 ΙΚΑCΑΙC cum puncto super C alterum P 61 οὔτῳ Kenyon; post hoc
verbum spatium 63 κατ' οἰκίην Rutherford: ΚΑΤΟΙΚΕΙΝ lineola apposita P

52. τῆς συνοικίης. See on iii. 47.
53. Ἑρμοδώρου. Cf. on Ἑρμῶν, v. 32.
τὴν πλατεῖαν ἐκβάντι. 'After you
have left the street.' From πλατεῖα are
derived Lat. *platea*, Fr. *place*, Ital.
piazza.

With the dat. ἐκβάντι cf. ἐν δεξιᾷ
ἐσπλέοντι, Thuk. i. 24, Goodwin, *Gk. Gr.*
§ 1172 (2). ἐκβαίνειν usually has
the gen.: but cf. Eur. *H. F.* 82, Plato
Rep. 461 B.

54. ἦν μὲν κοτ', ἦν τις, κτλ. Cf. the
proverbial *πάσαι ποτ' ἦσαν ἀλκιμοὶ*
Μιλήσιοι, and the Spartan *ἄμμες ποτ'*
ἦμες, Zenobios ii. 92.

ἦν τις. 'He was of some worth;' cf.
κῆρῶν τις φαίνομαι ἦμες (Theokr. xi.
79); *si vis esse aliquis* (Juvenal i. 74).

55. [Κυλ]αίθις. This reading of the
name is nearer to the traces in P than
[Πυμ]αίθις; v. on v. 50.

ἢ μακαρίτης. Used like *μάκαρ* (Lat.
beatus) of the dead. Cf. Theokr. ii. 70.
The anapaest in the fourth foot is very
rare in Herodas: but see iv. 95.

56. 'May her kinsfolk never forget
her,' i.e. may the due sacrifices ever
be offered at her grave. Neglect of
such rights exposed the dead, as was
generally believed, to great privations
in the nether world (cf. Homer *Odys-*
sey xi). The piety of the prayer is
in amusing contrast with the implica-
tion conveyed in *τούτῳ ἐχρήτο*, viz.
that Κυλαίθις was as bad as the speaker.

57. ὥς λέγεις. 'As you say,' i.e. 'as
you suggest.' Metro had implied that

the Κέρδων in question could not be
either of those of that name known to
her. There is no reason to read οὗς
or ὦν for ὧς.

58. οὐκ οἶδ' ἢ κτλ. οὐκ οἶδα is
parenthetical; ἢ . . . ἢ = *aut . . . aut*.

Χίου . . . ῥυθρέων. For the gen. of
place from which cf. Goodwin, *Gk. Gr.*
§ 1119. It has been suggested with
some plausibility that we should read ἢχ
Χίου = ἢ ἐκ Χίου. ῥυθρέων = ῥεθυρέων.

59. φαλακρός. Cf. v. 76. Cobblers
were usually represented as bald; see
vii. 71. Compare also Plato *Rep.* 495 E
χαλκίως φαλακροῦ καὶ σμικροῦ (Pal-
mer).

αὐτὸ κτλ. Join *αὐτοπρηξίνον*. The
tmesis is striking.

For the sense 'none other than Prexi-
nos' cf. Nossis, *A. P.* vi. 353 *αὐτο-*
μέλινα τέτυκται ἰδ' ὥς ἀγανὸν τὸ πρόσ-
ωπον. So *αὐτοθαῖς* in Lukian, *Rhet.*
praeec. 13.

ἐρεῖς. Cf. on iv. 28.

60. σῦκον κτλ. Cf. the lines quoted
by Cicero, *ad Att.* iv. 8. 2 *σύκῳ, μὰ τὴν*
Δήμητρα, σῦκον οὐδὲ ἐν | οὕτως ὁμοιον
γέγονεν. P has *ικασαίς*, the optative
being written inadvertently, as if it, and
not ἔχοις, were the main verb after οὐδ'
ἂν.

61. For the repetition of ἂν in οὐδ'
ἂν . . . ἔχοις ἂν, cf. Goodwin, *Gk. Gr.*
§ 1312.

62. ὁ τεύνεκα. Cf. on v. 20.

63. κατ' οἰκίην. So we should read;
cf. vii. 125.

τοὺς γὰρ τελώνας πᾶσα νῦν θύρη φρίσσει —,
ἀλλ' ἐργ', ὅκοι' ἔστ' ἔργα τῆς Ἀθηναίης' 65

αὐτῆς ὁρῇν τ[ὰς] χεῖρας, οὐχὶ Κέρδωνος
δόξεις· ἐ[γὼ] μὲν — δύο γὰρ ἦλθ' ἔχων, Μητροῖ —
ἰδοῦς· ἀμί[λλ]η τῶμματ' ἐξεκύμηνα·

τὰ βαλλί' οὕτως ἄνδρες οὐχὶ ποιεύσι —
αὐταὶ γὰρ ἐ[σ]μεν — ὀρθά, κοῦ μόνον τοῦτο, 70
ἀλλ' ἢ μαλακότης ὕπνος, οἱ δ' ἱμαντίσκοι
ἔρι', οὐχ ἱμ[άντες]· εὐνοέστερον σκυτέα
γυναικ[ῶν] διφῶσ' ἄλλον οὐκ ἀνευρ[ήσ]εις.

ΜΗ. κῶς οὖν ἀφήκας τὸν ἕτερον;

ΚΟ. τ[ί] δ' οὐ, Μητροῖ,

66 ὁρᾶν τὰς χεῖρας Kenyon: ΟΡΗΝΤ . . ΧΙΡΑC P post ΧΙΡΑC spatium
67 ἐγὼ μὲν Bücheler, Blass: Ε . . ΜΕΝ P 68 ἀμίλλη Blass: ΑΜΙ . .
H, cum spiritu aspero super A P: ἀμ' ἰλλῶς Bücheler 70 ἐσμεν
Jackson: Ε . ΜΕΝ P: εἰμεν Herwerden 71 ΜΑΛΑΚΟΤΗC P; et post
hoc vocab. et post ΥΠΝΟC spatia 72 ἐρί' οὐχ ἱμάντες Rutherford.
col. 33 (vv. 73-91) sub finem discissa dum rursus consuitur, vel littera vel
pars aliqua litterae nonnunquam periit (Kenyon) 73 ΓΥΝΑΙΚ . cum
paragrapho subscr. P ἀνευρήσεις Headlam: ΑΝΕΥΡ . . IC P: ἂν
ἐξεύροις Rutherford: ἂν εὐρίσκεις Bücheler 74 τί δ' οὐ Kenyon: Τ .
ΔΟΥ P

P has *κατοικεῖν* with a marginal sign
indicating that the line is corrupt.
Translate 'he does business at home'
(and not in the market, *κατ' ἀγορᾶν*
ἐργάζεσθαι), Headlam, *C. R.* xiii. 154.
ἐνπολέων λάθρη. 'Selling (his wares)
privily.' This is explained in the
next verse to be due to fear of the tax-
gatherers. But the character of the
goods sold may have been an addi-
tional reason for secrecy.

64. For the ἐπώνια or duty on goods
bought and sold v. Pollux vii. 15.
Reinach, *Rev. d. Études grecq.* iv. 16,
p. 365 note (1). The amount of the
duty varied in different places: at
Athens it was, according to Böckh, 1 per
cent.: at Delos, uniformly 5 per cent.

65. The order of words is *ἔργα ἔσθ'*
ὅκοι' ἔργα τῆς Ἀθ. Cf. Theokr. xv. 79
θεῶν τεχνάσματα φασεῖς, and above on
iv. 57.

66. χεῖρας. v. on iv. 72.

68. ἀμί[λλ]η κτλ. 'Through desire my
eyes nearly burst from their sockets.'
ἀμύλλα = *ἔρος*. Cf. *ἀμύλλαν ἔρωτος*, Gorg.
Hel. 5; *λέκτρον ἀμύλλα*, Eur. *Hipp.*
1141. *ἐκκυμαίνειν* (τὰ ὄμματα) is a

strong expression for ἐκβάλλειν: cp. iv.
64 *ἐκβαλοῦσι τὰς κοῦρας*, of the covetous
gaze of a thief. See on ἐκύμηνα, i. 56.

69. βαλλία. Cognate with φαλλός,
perhaps a Macedonian form of the
latter; cf. *Βερενίκα* for *Φερενίκη*. Hesy-
chios has *βάμβαλον* τὸ αἰδοῖον.

οὕτως. With ὀρθά (v. 70).

70. αὐταὶ γὰρ ἐ[σ]μεν. So αὐτοὶ γὰρ
ἐσμεν, 'we are alone,' Ar. *Acharn.* 504;
cf. *Thesm.* 472. For *εἰμεν* (Ionic) cf.
Brugmann, *Griech. Gramm.* § 316.

71. ἢ μαλακότης ὕπνος. Cf. Theokr.
v. 51, xv. 125 *ὑπνω μαλακώτερα*, Verg.
Ecl. vii. 45 *somno mollior herba*: In-
trod. ch. III (Theokritos and Herodas).
ἱμαντίσκοι. Perhaps small straps to
fasten the *βαμβάν*. They are soft as
wool (ἐρί' οὐχ ἱμάντες).

73. διφῶσα. 'If you searched for
him.' For *ἐξεδίφηςας*, vii. 78, v. note
ad loc.

ἀνευρ[ήσ]εις. Fut. of *ἀνευρίσκω*. We
might also read *ἂν εὐρήσεις*, comparing
v. 36 for ἂν with fut. indic.

74. τὸν ἕτερον, sc. *βαμβῶνα*. See v. 67.
τ[ί] δ' οὐ κτλ. 'What did I leave
undone?' i.e. in order to procure it.

- ἐπρηξα; κοίην δ' οὐ προσήγαγ[ο]ν πειθοῦν
αὐτῷ; φιλεῦσα, τὸ φαλακρὸν κ[α]ταψῶσα,
γλυκύν πιεῖν ἐγχεύσα, ταταλίζ[ο]νσα,
τὸ σῶμα μόνον οὐχὶ δοῦσα χρήσασθαι.
MH. ἀλλ' εἴ σε καὶ τοῦτ' ἡξίωσ', ἔδει δοῦναι.
KO. ἔδει γάρ, ἀλλὰ καιρὸν οὐ πρόποντ' εἶναι
ἡλθεν ἡ Βιτάτος ἐν μέσῳ δούλη·
αὕτη γὰρ ἡμέων ἡμέρην τε καὶ νύκτα
τρίβουσα τὸν ὄνον σκωρίην πεποίηκεν,
ὅπως τὸν ωύτης μὴ τετρωβόλο[υ] κόψη.
MH. κῶς δ' οὗτος εὔρε πρόσ σε τὴν ὁδὸν ταύτην,
φίλη Κοριττοῖ; μηδὲ τοῦτό με ψεύσ[η].

75 post ΕΠΡΗΞΑ spatium
ΦΑΛΑΚΡΟΝ spatium
Hicks: ΤΑΤΑΛΙΖ. ΥCΑ P
79 ΑΜΜΙ cum paragrapho subscr. P
ἐδει γὰρ ἀλλὰ . . . εἶναι Bücheler
ΓΑΡΗ P: ἡλθεν γὰρ Kenyon, Rutherford: ἡλθε δ' ἡ Meister
OKWC cum paragrapho subscr. P

76 post ΑΥΤΩΙ spatium
77 post ΕΓΧΕΥCΑ spatium
78 TO cum paragrapho subscr. P
ΕΔΙ, Ε altero superscr. P
81 ἡλθεν ἡ Crusius: ΗΛΗΘΕΝ-
84
86 ΦΙΛΗ cum paragrapho subscr. P

75. προσήγαγ[ο]ν. Cf. προσφέρειν: the idea is that of bringing siege-engines against a city-wall (μηχανὰς πόλει προσ-άγειν, Thuk. ii. 76).

πειθοῦν. Cf. on Μητροῦν, v. 45.

76. τὸ φαλακρὸν. Cf. on v. 58.

77. γλυκύν πιεῖν, sc. οἶνον. For the infin. with ἐγχεύσα cf. Theokr. x. 53 τὸν προπιεῖν ἐγχεύοντα, Xen. Cyr. i. 3. 9; and see i. 81 δὸς πιεῖν, Lat. da bibere.

ταταλίζ[ο]νσα. See on i. 60. For the sense cf. Soph. Διονυσίσκος (the babe Dionysos playing with Seilenos) ἄνω φέρεϊ | τὴν χεῖρα πρὸς φαλακρὸν ἡδὺ διαγελῶν (Crusius, Rhein. Mus. xlviii. 152).

78. For δοῦσα χρήσασθαι cf. on χρή-σθαι . . . προσδώσω, v. 33 sqq.

79. ἀξιούν takes a double accus., of the person and the thing (a neuter pronoun): cp. Lat. postulo, rogo.

80. ἔδει γάρ. 'Yes, I ought.'

καιρὸν οὐ πρόποντ' εἶναι = καιρὸν οὐ πρόποντα, accus. of time 'at an inauspicious moment'; cf. ὥρην, Hdt. ii. 2, and ἄωριαν, Ar. Acharn. 23.

81. The time was inauspicious, for there was a third person present.

ἡλθεν. From ἀλήθω (ii. 20 n.) = ἀλέω. P has ἡλθεν γὰρ unmetrically. Three courses are open to us: (1) to strike out

γάρ as due to the occurrence of this word in vv. 80, 82; (2) to strike out ἡ and write ἡλθε γάρ for ἡλθεν γάρ; or (3) to write ἡλθεν γάρ ἡ.

In favour of (1) or (2) as against (3) is ἡλθεν, which cannot well be a corruption of so common a word as ἡλθεν. Probably (1) is to be preferred, as the explanation of the corruption is very simple; had the scribe however found ἡλθε γάρ, he would scarcely have corrupted this to ἡλθεν γὰρ ἡ (two changes).

Βιτάτος. v. on v. 25.

82. ἡμέων. With τὸν ὄνον.

ἡμέρην κτλ. Cf. on v. 13.

83. τὸν ὄνον. 'The grindstone':

μύλος ὀνικός.

σκωρίην πεποίηκεν. 'Has reduced it to powder.' σκωρία is 'offscourings,' 'refuse.'

84. 'Lest she should have to pay 4 obols to get her own sharpened.' Even such a small sum as 4 obols (6d.) she will save if she can. Cf. βίος τετρωβόλου· ἀντὶ τοῦ εὐτελέος. For τετρωβόλο[υ], a gen. of price, cf. Goodwin Gr. Gr. § 1133. With κόπτειν = 'to sharpen' cf. Ar. Wasps 648 μύλην ἀγαθὴν καὶ νεόκοπτον, Blümner, Technol. i. 31 (Danielsson).

86. μηδὲ κτλ. Cf. v. 46.

- KO. ἔπεμψεν αὐτὸν Ἀρτεμῖς ἡ Κανδάτ[ος]
τοῦ βυρσοδέψεω τὴν στέγην σημήνασα.
MH. αἰεὶ μὲν Ἀρτεμῖς τι καινὸν εὐρήσει,
πρόσω πιεῦσα τὴν προκυκλίην θάμ[ν]ην.
ἀλλ' οὖν γ' ὅτ' οὐχὶ τοὺς δύο εἶχες ἐγλύσαι,
ἔδει πυθέσ[θ]αι τὸν ἕτερον τίς ἡ ἐγδοῦσα.
KO. ἐλιπάρεον, ὃ δ' ὦ[μ]νυ' οὐκ ἂν εἰπεῖν μοι·
ταύτη γὰρ (ἴσθι) καὶ ἡγάπησεν, (ᾧ) Μητροῖ.
MH. λέγεις ὁδὸν μοι νῦν πρὸς Ἀρτεμῖν εἶναι,

87 Ἀρτεμῖς Bücheler: Ἀρτεμῖς W. Schulze Κανδάτος Blass: ΚΑΝ-ΔΑΤ. C P: Κανδάτος W. Schulze 88 TOY cum paragrapho subscr. P
89 ΑΙΕΙ P ΕΥΡΗCΙ P 90 ΠΡΟΚΥΚΛΙΗΝ P θάμνην Blass: ΘΑΜ. HN, cum THNENE . . . superscr. ut videtur P 91 γ' ὅτ' primus agnovit Meister ἐγλύσαι tuetur Blass 92 ΕΔΕΙ cum paragrapho subscr. P ἐγδοῦσα Blass: ΕΓΔΟΥCΑ P: ἐκδοῦσα Kenyon 93 ὦμνυ' Crusius: Ω. ΝΥΕΝ P: ὠμοσεν Hicks ΕΙΠΕΙΝ cum punctis super E et prius et posterius P in margine dextro A superscr. N (ἄνω), in margine superiore verba haec exstant litteris minusculis m. rec. I scripta: ταυτη γαρ και (vel ισθι) ηγαπησεν Μητροι, unde versum 94 ita dedimus: ταυτη γαρ ισθι και πονηρος ην Μητροι Bücheler 95 spatium post ΑΡΤΕΜΙΝ P

87. Ἀρτεμῖς. The quantity of the last syllable is long here: cf. v. 95 below, and also Μητρὶς Kaibel 241, 9. Blass and Bechtel consider that the spelling Ἀρτεμῖς, which is often found on inscriptions as a woman's name, is only a way of indicating the length of the last syllable. Schulze, however, thinks that Ἀρτεμῖς is a feminine form, Ἀρτεμῖς, related to Ἀρτεμῖας (Ἀρτεμῖς), also found on inscriptions, as feminines in -tis to masculines in -της. See Rheinisches Museum, vol. xlviii. 1893, pp. 252 sqq. Smyth, p. 636.

ἡ Κανδάτ[ος]. The name of Artemis' father is Κανδάς. At vii. 29 we may read Κανδάτι (dative).

89. Cf. the proverbial αἰεὶ φέρει τι Λιβύη καινὸν κακόν: also αἰεὶ τι καινὸν ἡμέρα παιδεύεται, Eur. fr. 845.

90. 'Drinking deep of the pandar's draught,' i. e. gaining much profit from her skill as go-between. The last word in the verse seems to be θάμνην, from θάμνα (Geop. vi. 13) = wine from pressed grapes: Lat. lora. προκύκλιος is an adj. formed from προκύκλις. Cf. the title of i. The letters above the text seem to be part of a gloss on θάμνην, perhaps τὴν ἐνέδραν]. Cf. δόλου καὶ ἐνέδρας πλήρης, Plato, Laws 908 D.

91. ἀλλ' οὖν γ' ὅτε κτλ. 'But at

least (γε) . . . you should have asked.' Editors once read ἀλλ' οὖν τότε. ὅτε = 'seeing that,' quandoquidem.

ἐγλύσαι. 'To buy,' this sense being derived from that of 'to ransom.' For the assimilation of the κ cf. Introd. ch. V (Grammar) A. i. 2.

92. The order is τίς ἡ ἐγδ. τὸν ἕτερον. For ἐγδοῦσαι, locare aliquid faciendum, 'to give an order,' cf. Plat. Parm. 127 A, Demosth. 522.

93. ἐλιπάρεον. To be scanned as four syllables, εῶ by synizesis being one syllable.

ὦ[μ]νυεν. Imperfect of ὀμνύω = ὀμνυμι: II. xiv. 278.

For οὐ instead of μὴ after ὀμνυμι cf. Theokr. xxi. 59 (Cholmeley, C. R. x. 299).

94. ταύτη κτλ. This verse is omitted in the text, and added in a later hand at the top of the column. The writing is very careless, and the reading is not certain.

ταύτη . . . ἡγάπησεν. 'In this way did he love me,' i. e. see the extent of his love. On the importance of this line for the dating of the manuscript cf. Introd. ch. IV.

95. ὁδὸν μοι κτλ., i. e. that I must now go to Artemis.

ὁκως ὁ Κ[έρ]δ[ω]ν ὅστις ἐστὶν εἰδ[ω] ἐ[γώ].
 ὑγίαινε μ[ο]ι, [Κοριτ]τί· λαιμάττ[ει], χῶρη
 ἡμῖν] ἀφ[έρ]πειν] ἐστί.

ΚΟ.

τὴν θύρην κλείσων
 αὐτ[η] σ[ύ], ν[εο]σσοπῶλι, κάξαμίθρησαι,
 αἱ ἀλ[ε]κτ[ορ]ίδες [εἰ σ]όαι εἰσί, τῶν τε αἰρέων 100
 αὐτῇσ[ι] ρῖψον. οὐ γὰρ ἀλλὰ πορθεῦ[σι]
 ὠρνι[θ]ο[κ]λέ[π]ται, κῆν τρέφῃ τις ἐν κόλπῳ.

96 Κέρδων Kenyon εἰδῶ ἐγώ Kenyon: ΙΔ... ΓΩ P: εἰδήσω Bücheler
 97 Κοριττί Bücheler: ... ΤΙ P λαιμάττει, χῶρη Crusius: ΛΑΙΜΑΤΤ
 ΙΧΩΡΗ P 98 ΗΜΙ. cum paragrapho subscr. P ἀφέρπειν Crusius.
 post ΕCΤΙ spatium 99 αὐτῇ σ[ύ] Rutherford, νεοσσοπῶλι Diels: ΑΥΤ
 .. ΥΝ .. CCOΠΩΛΙ P κήξαμθρήσαι Rutherford 100 αἱ ἀλεκτορίδες
 Crusius: ΑΙΑΛ. ΚΤ ... ΔΕC P εἰ σόαι Crusius: !. ΟΑΙ P
 101 αὐτῇσ[ι] ρίψον Blass: ΑΥΤΗΙC ... Ν P, et deinde spatium 102
 ὠρνιθοκλέπται Headlam: ΩΡΝ. ΘΟ. ΛΕ. ΤΑΙ lineola apposita P

96. εἰδῶ ἐγώ. The reading seems closer to the manuscript than εἰδήσω.

The text of the remaining verses is somewhat uncertain, owing to the manuscript being much worm-eaten.

97 sq. ὑγίαινε. A formula of taking farewell.

λαιμάττ[ει], sc. ὁ ἀνὴρ, Theokr. xv. 147, where, as here, the ladies are taking farewell; ὦρα ὅμων κείσ οἶκον ἀνδρίστος Διοκλείδας.

χῶρη = καὶ ὥρη. For ὥρη ἀφέρπειν cf. Theokr. xv. 26 ἔρπειν ὥρα κ' εἴη, Ar. Acharn. 393 ὥρα 'στὶν ἄρα μοι ... λαβεῖν.

98. τὴν θύρην κλείσων. This is said by Koritto to a servant, whom she then instructs to count the chickens, or as we might say, 'the spoons.'

99. αὐτ[η] σ[ύ]. Cf. iv. 55. ν[εο]σσοπῶλι. So Diels, and this word suits the traces in the manuscript better than ν[εο]πῶλι (Crusius). For the scansion νεοσσ- cf. the spelling νοσσιήν, vii. 72.

κάξαμίθρησαι. We should probably accentuate thus, not properispomenon. This form is an imperative (middle): cf.

κλείσων. The middle ἐξαριθμεῖσθαι is quoted from Dion. Hal. v. 72. If we accentuate ἐξαμθρήσαι, we must take the aor. infin. as = imperative: cf. iii. 80, &c.

100. αἱ ἀλ[ε]κτ[ορ]ίδες. An Ionic feminine to ἀλέκτωρ = ἀλεκτρυνών. For the ι in -ίδες cf. on iii. 19.

[εἰ σ]όαι εἰσί. 'To see if their number is complete;' cf. Oppian, Hal. iv. 395, where a shepherd counts his sheep: πεμπάζεται οἶων | πληθὺν εὖ διέπων εἰ οἱ σόα πάντα πέλονται. I owe this quotation to Headlam (C. R. xiii. 155).

τῶν τε αἰρέων κτλ. 'Fling them some grain:' this is done so as to bring the fowls together, and thus facilitate counting. αἰρέων is partitive gen.: for αἶραι cf. Ar. Frag. 364.

101. οὐ γὰρ ἀλλὰ κτλ. 'For the bird-stealers will plunder out of one's very lap.' Cf. Lukian i. 93 (the complaint made by Sigma against Tau) κίσσαν μου, λάλον ὄρνεον, ἐκ μέσων ὡς ἔπος εἰπεῖν τῶν κόλπων ἀρπάσας κίτταν ἀνόμασεν. Birds, like other pets, were often kept by women ἐν κόλποις (ἐν σίνῃ): Headlam, l. c.



LADY VISITING SHOEMAKER

Vase-painting, black figures on red ground. Formerly in the Bourguignon Collection, Naples. Baumeister, *Denkmäler*, III, fig. 1649.

VII

ΣΚΥΤΕΥΣ

ΜΗΤΡΩ ΚΕΡΔΩΝ ΓΥΝΗ

ΜΗ. Κέρδων, ἄγω [σ]οι τάσδε τὰς γυναικάς· τί
τῶν [σ]ῶν ἔχεις αὐτῇσιν ἄξιον δεῖ[ξ]αι
χειρῶν νοῆρες ἔργον;

ΚΕ. οὐ μάτην, Μητροῦ,
ἐγὼ φι[λ]ῶ σε. ταῖς γυναιξὶν οὐ θήσεις
τὴν μέζον' ἔξω σανίδα; Δριμύλῳ φωνέω

5

Tit. .ΚΥΤ.ΥC P

1 τὰς γυναῖκας· τί Blass: ΤΑCΓ..... Τ! P: τὰς νέας εἴ τι Crusius:
τὰς φίλας, εἴ τι Weil 2 δεῖξαι Kenyon: ΔΙ. ΑΙ P 3 ΧΕΙΡΕΩΝ
cum paragrapho subscr. P post ΕΡΓΟΝ spatium ΜΗΤΡΙ vel ΜΗΤΟΙ
ut videtur P 4 post CΕ spatium 5 sq. Δριμύλῳ Kenyon:
ΔΡΙΜΥΛΩ P: Δριμύλ'; ὁ Bücheler Δριμύλῳ φωνέω πάλιν' verba ita di-
stinxit Crusius (cf. v. 47): volgo Δ. φωνέω' πάλιν καθεύδεις

This piece describes a visit paid to Kerdon, the cobbler referred to in vi, by Metro and some friends. These ladies have come to see Kerdon's stock of shoes, which he displays with long descriptions of the excellence of his wares. Some purchases are made after much haggling, and Metro, for her services in introducing customers to Kerdon, is promised a pair of shoes for herself.

For the scene of this Mime v. Introd. to vi.

The action takes place throughout in Kerdon's workshop, which the ladies enter at the beginning of the piece. Blümner (*Philologus* li. 134) supposed that the scene is at first laid in front of the workshop, which they only enter at v. 55. But his arguments are successfully controverted by Crusius (*Philol.* lii. 519). Cf. on vv. 5, 12, 55, 123.

For a detailed study of the text of this Mime v. Diels, *Sitzungsberichte der Königl. Preuss. Akad. der Wissens.* 1892, i. 17-19.

The restoration of vv. 1-47 must be in part uncertain, the MS. being much damaged by worms. The title Σκυτεύς is not legible in full, only .κυτ. vs

ΜΑΙΝ

being visible. A piece with the title Σκυτεύς was written by Eubulos, who also wrote one named Πορνοβοσκός (cf. Introd. to ii): Hense, *Rhein. Mus.* 1895, p. 140. The cobbler was one of the standing characters of the farces of Magna Graecia: cf. on v. 39.

1. Κέρδων. Cf. on vi. 48.

τί κτλ., i. e. τί νοῆρες ἔργον τῶν σῶν χειρῶν; cf. Aisch. *Cho.* 231 ὑφασμα, σῆς ἔργον χερός.

3 sq. χειρῶν κτλ. For χειρῶν... ἔργον, χεῖρες was similarly used, iv. 72 (q. v.).

νοῆρες. 'Skilful.' Hesych. νοαρέως· νουνεχόντως.

οὐ μάτην κτλ. We may either take οὐ μάτην with ἐγὼ φιῶ σε, 'I have good reason for liking you' (*merito te amo, bene facis*), or supply, with οὐ μάτην, ἄγεῖς from v. 1, 'you do not bring them in vain': ἐγὼ φιῶ σε will then be 'I am much obliged to you.' The former way is preferable. Cf. on i. 66. Headlam compares Ter. *Eun.* 186; *Adelphi* 945.

5. τὴν μέζονα κτλ. The σανὶς is a bench for the customers to sit down on. We find in scenes of this kind on vases the customers sitting: Schreiber,

G



LADY VISITING SHOEMAKER

Vase-painting. black figures on red ground. Formerly in the Bourguignon Collection. Naples. Baumeister, *Denkmäler*, III, fig. 1649.

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G

πάλιν· καθεύδεις; κόπτε, Πίστε, τὸ ρύγχος
αὐτοῦ, μέχρ' ἵπνον ἐκχέη πάντα·
μᾶλλον δὲ τὴν ἀκανθα[ν] ὥς ἔχει κάλη
ἐκ τοῦ τραχήλου δῆσο[ν]. — εἰ[α] δὴ, [κέρκω]ψ,
κίνει ταχέως τὰ γούνα, [μ]έζον' [ἡ] δέι σε 10
τρίβειν ψοφεύντα νουθετηθέντ' ἐκ τῶνδε;
ν[ῦ]ν ἔκ μιν αὐτὴν λέ[...]. λαμπρύνεις;
κνάσας δ' ἐγώ] σευ τὴν κόνιν ἀποψήσω.

col. 35 (vv. 8-25) blattarum tiniarumque opera male habita est
8 Fragm. 10 ad hunc locum rettulit Crusius AKANΘA. P ἀρμογή
Bücheler: ἀγκύλη Stadtmüller (sed v. infra) 9 κέρκωψ Bücheler:
μώλωψ Diels: ὑδρωψ Palmer 10 ἡ δέι σε Crusius 11 νουθε-
τηθέντ' ἐκ τῶνδε Headlam: NOYΘ.....TOYTΩNΔE cum punctis
super OY in vocab. TOYTΩN ut ex τούτων fiat τῶνδε: νουθέτημα γὰρ
τῶνδε Bücheler 12 λευκόπυγε Crusius λαμπρύνεις Blass:
PYNIC P 13 κνάσας Crusius: K....., cum Ψ vel Φ superscr.
P CEY P τὴν κόνιν ἀποψήσω Bücheler: τὴν ἔδρην ἀποψήσω Diels

Kulturhistor. Atlas, 62. 7; 88. 5. The bench is brought out from an inner room, where Kerdon's assistants work: hence ἔσω. Bücheler and others take *σανίς* as a board with pairs of shoes, &c., enabling the ladies to inspect Kerdon's wares. But in that case the ladies are invited to sit down, at v. 12, without any seat having been prepared. The probable restoration of vv. 12, 13 is also in favour of *σανίς* = 'bench to sit on' (Crusius, *Philol.* lii. p. 520).

Δρμύλω. This slave and Πίστος are salesmen.

6. καθεύδεις. 'Are you asleep': cf. viii. 10 καὶ σὺ Λάτμον κνώσσεις; Palmer takes πάλιν καθεύδεις together, and refers to Mr. Wardle's apostrophe of the fat boy in *Pickwick*.

κόπτε... τὸ ρύγχος. 'Hit him on the mouth.' No doubt a vulgarism for στόμα: cf. on v. 41.

Πίστε. Cf. on v. 5.

7. μέχρ'... ἐκχέη. Cf. on iii. 4. ἐκχέη is aor. not pres., as the other passages, cited on iii. 4, show.

8. ἀκανθα[ν]. The meaning is doubtful. I suggest that *καλή* is from *κάλη* = *κήλη*, a hump on the back. Hence the meaning would be 'fasten his backbone (ἀκανθα) by the hump to his neck, just as he is (ὥς ἔχει).' A cord is apparently to be fastened to the hump on Drimylus' back, and then passed round his neck.

The readings ἀρμογή, &c. must now

be abandoned, as a small fragment (no. 10) was seen by Crusius to fit the papyrus fibres in vv. 8-10.

9. ἐκ τοῦ τραχήλου. Usually *περὶ τὸν τράχηλον*. In Hdt. iv. 72 ἐπειτεν ἐκ πασσάλων δέουσι = 'fasten them to pegs.'

[κέρκω]ψ. 'A mischievous fellow, knave': Aischin. 33. 24.

10. 'Or must you rattle in even larger chains, and be brought to reason by these?' (holding up his fists). With [μ]έζονα supply δεσμά.

11. τρίβειν. Cf. v. 62.

ψοφεύντα. Cf. *collicrepidae cruricrepidae ferriteri mastigia* (Plautus *Trinummus* 1022).

νουθετηθέντ' ἐκ τῶνδε, sc. τῶν κονδύλων: cf. *πληγαῖς νουθετεῖν*, Plato, *Laws* ix. p. 879 D; *κονδύλοις νουθετεῖν*, Ar. *Wasps* 254.

P. has τούτωνδε, i. e. the scribe began to write τούτων, found out his mistake, and deleted *ου* by points above the letters.

12. We may compare the scene at the beginning of vi, where the slave is polishing the δίφρος: cf. especially vi. 9, whence we may read λαμπρύνεις in the text here.

13. At the end of the line -ψήσω must be part of ἀποψήσω. Bücheler suggests *κήγωγ' ὑπέρ σευ τὴν κόνιν ἀποψήσω*: cf. ἀπέψηςας, iv. 17. For the *ι* of κόνιν cf. Aisch. *P. V.* 1085; *Suppl.* 180.

ἔξασ[θε, Μ]ητρο[ο]ῖ. Πίστ[ε, τὴν] ἄνω ἀνοίξας
πυ[ρ]γίδα — μὴ τὴν ὠδ[ε, τὴν] ἄνω κείνην — 15
τὰ χρήσιμ' ἔργα τοῦ τρέφοντος Κέρδωνος
ταχέως ἐνεγκ' ἄνωθεν. ἂ, μάκαρ Μητροῖ,
οἱ ἔργ' ἐπόψεσθ'. ἡσυχῇ [δ' ἐσάθρησ]ον·
τὴν (σ)αμβαλου[χ]ην οἶ[γε]. τοῦτ' ὀρή π[ρ]ῶτον,
Μητροῖ· τέλεων ἄρη[ρεν] εἰς τέλ[εων] ἵχνος· 20
θ[ε]ῖσθε χύμ[ε]ις, ὦ γυν[αῖ]κες· ἡ πτέ[ρ]νη
ὀρήθ' ὅπως πέπηγε χ[ῶ]τι σ[φ]ην[ίσκ]οις
ἐξηρτίωται πᾶσα, κ[οῦ] τὰ μὲν καλῶς,

14 ἔξασθε Μητροῖ Bücheler: ΕΞΕC...HTP. ! P τὴν ἄνω ἀνοίξας
Bücheler 15 τὴν ὠδε, τὴν ἄνω κείνην Crusius: τὴν ὠδε χῶδε νεύουσιν
Diels 16 τοῦ τρέφοντος Κέρδωνος Crusius: ΤΟΥΤΡ.....OC
P: τοῦ τρίτου κρεμαστήρος Diels 17 ἄνωθεν Blass ἂ μάκαρ Μητροῖ
Headlam: ἂ φίλη Μητροῖ Crusius 18 δ' ἐσάθρησον dedi: δ' ἐπάθρησον
Meister: μὲν ἄθρησον Bücheler: δὲ πρόσμεινον Blass 19 τὴν σαμ-
βαλουχην Headlam: ΤΗΝΑΜΒΑΛΟΥΧΗΝ P οἶγε, τοῦτ' ὀρή Blass: ΟΙΓ
..... P 20 ἄρηρεν εἰς τέλεων ἵχνος Diels: ἄριστον ἵχνεων Bücheler
21 ὦ γυναῖκες· ἡ πτέρνη Rutherford 22-25 hos versus novo fragmento
auctos tractavit Kenyon (*Archiv für Papyrusforschung* Bd. i. 384) 22 χῶτι
σφηνίσκοις Kenyon 23 κού τὰ μὲν καλῶς Headlam, Bücheler

14. ἔξασ[θε Μ]ητρο[ο]ῖ. Cf. on iii. 87.

15. πυ[ρ]γίδα. A cupboard or press in which the goods are kept, Lat. *armarium*: cf. *πυργίσκος*, Aelian, *V. H.* ix. 13. 10. In Daremberg-Saglio, i. fig. 324, such a press is figured. It is 4 ft. high, 1½ ft. broad, divided into compartments by horizontal partitions. For the *ι* of the derivative *πυργίς* cf. on iii. 19 (Crusius, *Philol.* lii. p. 521).

τὴν ὠδ[ε]. 'This one here'; opposed to τὴν ἄνω, in the reading which I have adopted. For ὠδε in a local sense cf. ii. 98.

16. τρέφοντος. Cf. v. 44 τρεῖς καὶ δέκ' οἰκέτας βόσκω (according to the restoration by Crusius).

17. For ἂ μάκαρ Μητροῖ Headlam also proposes ὀλβία Μητροῖ.

18. ἐπόψεσθε. The subject is 'you and your friends': cf. v. 14 ἔξασθε Μητροῖ. The restoration of the end of the line is uncertain. If -ON, which appears in the MS., be the end of an imperative (ἐσάθρησον, πρόσμεινον), the speaker must be supposed to address himself once more to Metro directly (otherwise ἐσάθρησατε, &c.).

19. (σ)αμβαλου[χ]ην. Cf. *σαμβαλουχίδας* (v. 53): i. q. *σανδαλοθήκη*, the case in which each pair of shoes was enclosed.

On the form in -ούχη instead of -ούχος cf. Headlam, *C. R.* xiii. 155. Bücheler and Meister take *σαμβ.* to be a case containing several pairs of shoes. But from v. 51 it appears that each pair was brought out separately (ἕτερον χάτερον μάλ' ἐξοίσει sc. ζεύγος). The MS. has *αμβαλκυχήν*: but as the *σ*- in the borrowed word *σάμβalon* (σάνδαλον) is elsewhere persistent we should probably add it here.

20. τέλεων. 'Perfect shoe fits perfect foot.' We may supply ζεύγος with the first τέλεων; or else take ἵχνος twice in the sense (1) of shoe, (2) of foot. For τέλεων (= τέλειον) on Koan inscriptions see Bechtel (*Götting. Nachrichten*, 1890, p. 33). Michel, *Recueil d'Inscriptions grecques*, no. 717. 14 (οἷες τρεῖς τέλειαι). The form τέλειος is Ionic.

21. [πτέ]ρνη. Ionic for πτέρνα.

22. [σ]φην[ίσκ]οις. For the restoration of this word and of the following lines see Kenyon (*Archiv für Papyrusforschung*, i. 384). σφηνίσκος means apparently a wedge-shaped ornament, part of a V-pattern worked on the heel. The previous readings, χαλκίοις ἤλοις (Headlam), χρυσίοις ἤλοις (Crusius), must now be abandoned.

23. ἐξηρτίωται, 'is provided.' This

τὰ δ' οὐχὶ καλῶς, ἀλλ' ἀπα[ρ]τίσαι χ[ωλού]ς.
τὸ χρώμα δ' — οὕτως ὕμ[ι]ν ἢ Πα[λλὰς] δοίη 25
καὶ τὰλλ' ὅσων περ ἱκανᾶσθ' ἐπαυρέσθαι —
οὐκ ἔστιν οὐδὲν ἄλλο τῷδ' ἴσον χρώμα·
οὐ λείρι' οὐτ' οὐ κούδ' κηρὸς ἀνθήσει·
τοῦ δέρματος μνέα]ς τρεῖς ἔδωκε Κανδᾶτι 30
ποιῶν ὁ Κέρδων] τοῦτο, κῆτερον χρώμα
κ[άλλιον] ἔστ'; — ὁμνυ[μι] πάνθ' ὅσ' ἔστ' ἱ[ρ]ά,
χ[ῶς] κύνα μ' αἰεὶ δεῖ] τὴν ἀληθείην βάζειν,
κ[αὶ] νῦν λέγοιμ' ἂν] οὐδ' ὅσον ῥοπήν ψεύδος·

24 ἀλλ' ἀπαρτίσαι χολούς Kenyon: ΑΛΛΑΠΑ. ΤΙCΑΙΧ.... C P: 'lacuna inter A et T duo litteras capere possit' (Kenyon) 25 ὕμιν Bücheler ἢ Παλλὰς Kenyon 26 καὶ τὰλλ' ὅσων περ dedi: ζῶης ὅκωσπερ Crusius 27 οὐκ ἔστιν οὐδὲν ἄλλο Blass: εὐρήσεται οὐδὲν ἄλλο Crusius 28 οὐ λείρι' οὕτω Diels, Crusius 29 τοῦ δέρματος μνέας Crusius Κανδᾶτι Kenyon: ΚΑΝΔΑ... cum accentu super A P: Κανδᾶτις Bücheler 30 ποιῶν ὁ Κέρδων Crusius 31 κάλλιον ἔστ'; dedi: κοῦ λῶον ἦν Crusius ὁμνυμι πάνθ' ὅσ' ἔστ' ἱρά Blass: ΟCECTINIΡΑ P 32 ΤΗ- ΝΑΛΗ.... N P βάζειν Blass: ΒΑΔΙΖΕΙΝ P χῶς κύνα μ' αἰεὶ δεῖ τὴν ἀληθίην βαύζειν Diels: χηγείσθε μ' αἰεὶ τὴν ἀληθίην βαύζειν Bücheler 33 καὶ νῦν λέγοιμ' ἂν οὐδ' ὅσον κτλ. Diels

seems to be a *ἄπαξ* λεγόμενον. Elsewhere we find *ἐφαρτύνειν*, *ἐφαρτίζειν*, in this sense.

κοῦ τὰ μὲν κτλ. For the construction of this clause cf. iv. 73 sqq.

24. ἄλλ' ἀπα[ρ]τίσαι χ[ωλού]ς. 'Such as to make a lame man walk evenly.' This suggestion of Dr. Kenyon may be accepted as giving a satisfactory sense, and also conforming to the evidence of the MS. For ἀπαρτίζειν cf. Aisch. *Sept. c. Theb.* 374.

25. οὕτως... δοίη. Cf. on iii. 1.

26. ἱκανᾶσθε = 'desire' (*ἐπιθυμεῖτε*). The form in *ιχ.*, not *ισχ.*, supports Dindorf's view adopted by Leaf that in the sense of 'desire' *ιχανᾶν* (*ιχανᾶσθαι*) is the correct form, and not *ισχανᾶν*. The genitive ὅσων περ goes ἀπὸ κοινοῦ with *ιχανᾶσθε* (cf. Hom. *Il.* xxiii. 300 μέγα δρόμον ἱχανᾶσαν) and ἐπαυρέσθαι cf. Her. iii. 21. Bücheler proposed *βίου τε χῶν ἐρικανᾶσθ'*, taking this verb to be cognate with *ὀρέγεσθαι*, *ὀριγνᾶσθαι* v. 37. But the line is thus left without a caesura.

28. λείρια. The lily is used in all languages as a symbol of whiteness. Wax is called *λευκός* by Theokr. viii. 19; but as Headlam points out (*C. R.* xiii. 155) white shoes are spoken of as distinct from waxen. He quotes Vopis-

cus, *Aurelianus* 49 *calceos mulleos et cereos et albos et ederaeos viris omnibus abstulit, mulieribus reliquit*; which passage also proves that among the Romans at any rate wax-coloured (yellow) shoes were worn chiefly by women. White shoes were usually worn by courtesans: Pollux vii. 92.

κούδ' = οὐδέ. The καὶ seems superfluous: cf. on iii. 17.

29. τοῦ δέρματος. 'For the hide.' Κανδᾶ[τι]. v. on vi. 87. The subject to ἔδωκε is ὁ Κέρδων (v. 30). The shoemaker speaks of himself in the 3rd person: cf. i. 76 (note).

31. κ[άλλιον] ἔστ';. I propose to supply the missing words in this way; 'and is there a finer colour to be had?' If, with Crusius, we read *κοῦ λῶον ἦν*, we must take *κοῦ* as = *οὐ* (cf. *κούδ' v. 28*). ἱ[ρ]ά. For this word cf. i. 83 (*τῶν ἱρῶν*). ἔστιν in P is a mistake for ἔστ'. Bücheler reads *ἱα* at the end; but the *ι* in this word is not supported by any other passage. For ὁμνυμ... ἱρά cf. iii. 83.

32. τὴν ἀληθείην βάζειν. Instead of the word βάζειν the scribe wrote *βαδίζειν*; we cannot detect any trace of his having deleted the letters *δι*.

33. οὐδ' ὅσον ῥοπήν. *Ne tantillum quidem*. Cf. οὐδ' ὅσον, Kallim. *Hymn to*

β[ά]ζοντι τῷ Κ[έρδωνι] μὴ βίου ὄνησις
κῶ[νη]τ[ων] γίνοιτο — καὶ χάριν πρὸς με 35
φέρει ἔχισ· οὐ γὰρ ἀλλὰ μεζόνων ἦδη
ῶλλοι ραφῆες] κερδέων ὀριγνῶνται·
μακρὴν δ' ἐκείνων] τὰ ἔργα τῆς τέχνης ἡμῶν
ἄπεστι, πίσ[υ]γγος δὲ δειλαίην οἷζυν
καὶ π[εῖ]ναν [ἀντλ]έων νύκτα κήμερην θάλπω· 40
κούδ' ἐν τις] ἡμέων ἄχρη]ς ἐσπέρης κάπτει,
χῶσαι βο]αὶ πρ[ὸς] ὄρθ[ρον]· οὐ δοκέω τό[σ]σον

34 βάζοντι τῷ Κέρδωνι Crusius 35 κῶνητ[ων] Bücheler: κῶνειάτων Crusius 36 φέροι ἔχισ· Diels: κύων φέροι· οὐ γὰρ κτλ. Bücheler: παῖς μὴ φέροι· Crusius 37 ῶλλοι ραφῆες Bücheler: οἱ βυρσοδέφαι Crusius 38 μακρὴν δ' ἐκείνων Diels: μέιον πονεύντες· Crusius ΤΑΕΡΓΑ P (Kenyon Addit.) 39 ἄπεστι· Diels: ἔχουσι Crusius πίσυγγος Blass: ... ΥΓΓΟC P 40 καὶ πείναν Crusius: ... INAN P ἀντλέων Diels 41 κούδ' ἐν τις ἡμέων Headlam 42 χῶσαι βοαὶ Headlam

Apollo 37; Ap. Rhod. i. 290 (οὐδ' ὅσον οὐδ' ἐν ονείρῳ), ii. 181, 190. For the use of ὅσον (= Lat. *modo*) in affirmative sentences cf. Diph. 43. 14 οὐδὲν ἡδέως | ποεῖ γὰρ οὗτος ἀλλ' ὅσον νόμον χάριν ('merely for form's sake'), Ar. *Wasps* 213.

34. β[ά]ζοντι, sc. ψεύδος: cf. ii. 102. [Κ]έρδωνι. Cf. on v. 29. With the phrase βίου ὄνησις cf. Philemon 156 γένοιτο σοι τέκνων ὄνησις: Ar. *Thesm.* 469 οὕτως ὀναίμην τῶν τέκνων.

35. κῶ[νη]τ[ων]. ὄνησις is Ionic for ὄνεια (Homeric *ὀνειάτα*). We might also read *κῶνειάτων* or *κῶνημάτων*.

καὶ χάριν κτλ. Diels' reading, though not quite satisfactory, seems the best that has been proposed so far; 'may a viper requite me'; an allusion to the well-known fable of the starved snake, which repaid its preserver by killing him. Bücheler reads *κύων φέροι*.

36. [οὐ γὰρ] ἀλλὰ. Cf. Ar. *Frogs* 58, 498. It is equivalent to 'for without doubt.'

37. κερδέων. Elsewhere -ων, in gen. pl. of stems in -α- or -εσ-, is a monosyllable: but Πρηγιτέλειω (from an α-stem) at iv. 23 has *εω* a dissyllable. Smyth, p. 348.

ὀριγνῶνται. Cf. on v. 26.

38-9. 'And they are far beneath my skill.' This reading (Diels) seems better than the other suggestions. τὰ ἔργα should probably be separated from τῆς τέχνης (not 'the results of their

skill'). Kerdon would probably deny τέχνη to his rivals: cf. v. 118.

39. [πίσ]υγγος. 'Cobbler': a word used by Sappho. The *ι* is long. Cf. Alex. Aitolos, *ap.* Athen. 699 B, on Boiotos of Syracuse, a writer of burlesque, ἔγραφε δ' ὠνήρ | ...: πισύγγους.

40 sqq. On the restoration of this passage see Headlam, *C. R.* xiii. 156. πείναν is probable: if we read *ἀντλέων* we leave *θάλπω* without an object, unless οἷζυν καὶ πείναν are governed, ἀπὸ κοινοῦ, by *ἀντλέων* and *θάλπω*. There is indeed a certain grim humour in taking these substantives with *θάλπω*; all that Kerdon has to keep warm is his misery and hunger (*θάλπω* = *foveo*).

41. [κούδ' ἐν τις] κτλ. 'And none of us eats a mouthful from morning to night.' The long hours and scanty remuneration of workmen in certain trades are a standing cause of complaint: cf. Lukian i. p. 703 f ἐπορθευόμενος τὰ πολλὰ τῶν ἔργων: Plato, *Axioch.* 368 B τοὺς χειρωνακτικούς ἐπέλωμεν καὶ βαναύσους, πονομένους ἐκ νυκτὸς εἰς νύκτα καὶ μόλις πορίζομένους τὰ τιτήδεια: also Lukian i. 642; Liban. ii. 75. 3; Cicero, *Tusc. Disp.* iv. 19. 44 *antelucana industría*.

42 sq. [χῶσαι βο]αὶ κτλ. 'And think of all the noises at dawn.' In v. 43 I have accepted Headlam's suggestion (*εὐπλευρ' ἦν βώση*, Crusius). The reference is obscure: the *θηρία* may be dogs: cf. Theokr. xxv. 79.

τὰ Μικίωνος θηρί' εὐπορεῖν φωνῆς.
 κοῦπω λέγω, τρεῖς καὶ δέ[κ' οἰκέτας β]όσκω,
 ὀτεύνεκ', ὦ γυναῖκες, ἀργίης μοι ἔχθος, 45
 οἷ, κῆν ὕη Ζεὺς, τοῦτο μοῦ[νον ἄδουσι]ι
 'φέρ', εἰ φέρεις τι'· τὰλλα δ' ἀψ[όφως ἦ]νται
 ὅκως νεοσσο[ῖ] τὰς κοχῶνας θά[λ]π[ο]ντες.
 ἀλλ' οὐ λόγων γάρ, φασίν, ἡ ἀγορὴ δεῖται,
 χαλκῶν δέ. τ[ο]ῦτ' ἦν μὴ ὕμιν ἀνδάνη, Μητρ[ο]ῖ, 50
 τὸ ζεύγος, ἕτερον χᾶτε[ρ]ον μάλ' ἐξοίσει,
 ἔστ' ἂν νόφ πεισθῇτε [μὴ λ]έγει[ν] ψεύδεα

43 Μικίωνος Crusius: ΜΙΚΡΩΝΟC P εὐπορεῖν φωνῆς Headlam:
 εὐπορεῖν κραυγῆς Diels 44 δέκ' οἰκέτας βόσκω Crusius: ΔΕ.....
 ΟCΚΩ P: διηκόνους Bücheler: δέκ' ἐργάτας Stadtmüller 45
 ΟΤΟΥΝΕΚ cum Ε super O alterum scripto m. rec. P ἀργίης μοι
 ἔχθος Diels: ἀργὸς οὐ σκυτεὺς Bücheler 46 ΟΙ cum accentu gravi
 et spiritu aspero super O P ΖΕΥC P τοῦτο μόνον ἄδουσι Crusius:
 τοῦτό μου κατὰδουσι Bücheler 47 δ' ἀψόφως ἦνται Headlam: ΔΑΨ
ΝΤΑΙ P: δαψιλῶς κέινται Headlam olim 48 ΟΠΩC,
 K superscr. m. pr. P κοχῶνας θάλποντες Jackson, Herwerden:
 ΚΗΧΩΝΑCΘΑ. Π. ΝΤΕC P 52 ἔστ' ἂν νόφ Blass: ΕCΤΑΝΝΟCΑ
 P (secundum Blass)

43. Μικίων is a name found in Kos (P.-H. 383. 3, p. 271). Also in Alexis, C. Gr. iii. 415 (Meineke): Crusius, *Unters.* p. 135.

44. κοῦπω λέγω. 'I haven't done yet': there is more to come. Kerdon now inveighs against the idleness of his workmen. With οἰκέτας βόσκω (Crusius) cf. Ar. *Lys.* 1204; *Wasps* 708, 720.

45. 'Because I have a horror of idleness': i. e. Kerdon has pushed his trade by his energy until he has a large staff of assistants. We might also read (at the end) ἄχθος: 'because I have a dead-weight of idleness,' i. e. his slaves: cf. ἔρωσιον ἄχθος ἀρούρης (Homer).

46. κῆν ὕη Ζεὺς. Homer has Ζεὺς ὕε, *Il.* xii. 25; cf. *Od.* xiv. 457; Hes. *Op.* 486. The ὕ of ὕη is abnormal. Contrast θύω, ii. 72, iv. 13, vi. 10.

τοῦτο κτλ. 'Have this as their constant refrain.' Cf. Lat. *decantare*.

47. φέρ', εἰ φέρεις τι. 'Whatever you give, give quickly'; a formula expressive of importunity: cf. *age, si quid agis*, Plaut. *Mil. Gl.* 215, *quin datis si quid datis*, *Casina* 717; also *fac si facis*, Martial i. 46. 1.

τὰλλα δέ. 'Otherwise they sit snug and silent,' i. e. except when they are clamouring for food. Cf. Ap. Rhod.

ii. 1085 κονάβον τεγέων ὑπερ εἰσαίοντες ἦνται ἀκῆν (Headlam). The reading δαψιλῶς ('warmly') made asyndeton between the two clauses.

48. ὅκως νεοσσο[ῖ] κτλ. 'Like young birds in the nest keeping their tails warm,' i. e. never stirring from their place.

τὰς κοχῶνας θά[λ]π[ο]ντες. Cf. on i. 37. P has κηχῶνας. Cf. the reading of P at vii. 110 (ἠδην for ἡδονης). For κοχῶνας cf. Ar. *Knights* 422. The word was used by Eubulos: cf. *Introd.* to this Mime.

49. φασίν indicates that the expression here is proverbial: cf. i. 78. 'We must not take words but hard cash to market.' χαλκῶν comes as a surprise for ἔργων: cf. Suidas ii. 1216 οὐ λόγων ἀγορὰ δεῖται 'Ελλάδος ἀλλ' ἔργων, which is, however, explained as referring to boastful persons. Plaut. *Cap.* 472 *verba sine pecu et pecunia*.

51. ζεύγος. 'A pair.' χᾶτε[ρ]ον μάλ'. 'And yet another': cf. ἄλλος πύργος . . . καὶ ἕτερος μάλα ἐπὶ τούτῳ, Hdt. i. 181.

With ἐξοίσει sc. Πίστος, cf. on v. 19. 52. νόφ πεισθῇτε. So we should probably read with Blass, but the word before πεισθῇτε is uncertain.

Κέρδωνα. τὰς μ[ο]ι σ[α]μ[βα]λουχίδας πάσας
 ἔνεγκε, Πίστε· δεῖ μάλιστ' ἰνηθείσας
 ὕμεας ἀπελθεῖν, ὦ γυναῖκες, εἰς οἶκον. 55
 θήσεσθε δ' ὕμ[ε]ις τὰ] νέα τ[α]ῦτα, παντοῖα·
 Σικυνῶνια, Ἀμβρακίδια, νο[σ]σίδες, λείαι,
 ψιττάκια, κανναβίσκα, βαυκίδ[ες], βλαυττία,

53 μοι Blass: μὲν Bücheler σαμβαλουχίδας Bücheler:ΛΟΥΧΙ-
 ΔΑC P 54 δεῖ μάλιστ' ἰνηθείσας Crusius¹: ΔΙΜΑΛΙCΤΑΙΝΗΘΕΙCΑC
 (secundum Kenyon) P: μάλιστ' αἰνηθείσας Meister 56 ΘΗCΕCΘΕ
 P: θηείσθε Bücheler τὰ νέα ταῦτα Bücheler: γένεα ταῦτα Rutherford
 57-61 spatiis inter se distincta sunt verba singula vel verborum paria
 57 CΙΚΥΝΙΑ, cum Ω superscr. m. pr. P λείαι] Χίαι Headlam 58
 ψιττάκια Rutherford: ΨΙΝΤΑΚΑΙΑ P: ψιττάκια Bücheler ΒΛΑΥΤΙΑ,
 T altero superscr. P: βλαῦτται Rutherford

53. Κέρδωνα. Cf. on v. 34. The position of the word in the verse and the stop after it add to the emphasis.

[σ]αμ[βα]λουχίδας. Cf. on v. 19. The termination occurs in *κερουχίδες*, Theokr. v. 145.

πάσας. Kerdon decides to dazzle his customers by displaying all his dainty wares at once. The effect of these spread out before them is increased by the 'patter-verses' 57-61.

54. ἰνηθείσας. 'Emptied': from ἰνάω, an Ionic word used by Hippokrates in a medical sense. It is used tropically here. Meister reads αἰνηθείσας = *aufge-riittelt*, 'stirred up,' by Kerdon's display of shoes. The MS. reading seems to contain λυηθείσας, from λῦαν, to catch in a net. But the anapaest in the fifth foot is a difficulty.

55. ἀπελθεῖν . . . εἰς οἶκον. 'Depart to your homes,' not of course 'enter my shop.' It is impossible that there should be a change of scene here: cf. *Introd.* to this Mime.

56. [τὰ] νέα. The use of the article with οὗτος (v. on i. 61) is in favour of this reading as against γένεα. The objection raised by Meister to γένεα, viz. that *ea* must be scanned as a dissyllable, has lost some of its weight from viii. 71 (τὰ μέλεα at the beginning of a line).

57 sqq. The irregularities in the metre of vv. 57-60 are due to the rarity of some of the words used: also the frequent resolutions give a more rapid effect.

For the various kinds of shoes cf. Becker-Göll, *Charikles* iii. 270.

Σικυνῶνια. Named among a list of

sandals worn by women in Pollux vii. 93-4. Hesychios also has the word. The anapaest in the first foot is due to the proper name: cf. iv. 5, 6, 9.

Ἀμβρακίδια. Pollux l. c. has Ἀμβρακίδες. This is the only case in Her. where the third foot is a tribrach without caesura after its first syllable.

νο[σ]σίδες. Pollux l. c. and Hesychios. It is probably connected with νεοσός (cf. νεοσίην, v. 72) and has nothing to do with the *Noosis* of vi. 20 or the poetess of that name.

λείαι. Not an epithet of νεοσίδες, but a separate kind of shoe. Thukydides (ii. 97) uses λείος as the opposite of ὑφαντός, 'embroidered.' Headlam would, however, read Χίαι (ΧΕΙΑΙ for ΛΕΙΑΙ), referring to Hesychios, iv. p. 286.

58. ψιττάκια. Hesychios has ψιττάκιαν. Pollux l. c. has ψιττάκιδες (φ for ψ). This kind of shoe was named from the colour, resembling a parrot: cf. *καρκίνια*, v. 60. For the dactyl in the first foot, forming part of a quadrisyllabic word, cf. iv. 81, 93; vi. 57.

κανναβίσκα. Hesychios gives κανάβια as a kind of shoe, named, no doubt, from the material of which it was made (κάνναβις, 'hemp').

βαυκίδ[ες]. Pollux l. c. gives βαυκίδες, also βαυκίδια, as an expensive shoe of a saffron colour. Hesychios also has βαυκίδες.

βλαυττία. A kind of sandal, cf. Pollux vii. 87 (βλαύτη). Hesychios has βλαύτη, βλαυτία. The synizesis in the last foot is unexampled.

- Ἰωνικά, ἀμφίσφαιρα, νυκτιπήδη[η]κες,
ἀκροσφύρια, καρκίνια, σάμβαλ', Ἀργεῖα, 60
κοκκίδες, ἔφηβοι, διάβαθρα· ὦν ἐρᾷ θυμὸς
ὕμεων ἐκάστης εἶπατ'· ὥς ἂν αἰσθοισθε
σκυτέα γυναῖκες καὶ κύνες τί βρώζουσιν.
ΓΤ. κόσου χρεῖζεις κείν' ὃ πρόσθεν ἤειρας 65
ἀπεμπολή(ν τὸ) ζεύγος; ἀλλὰ μὴ βροντέων
αὐτὸς σὺν τρέψης μέζον εἰς φυγὴν ἡμέας.
ΚΕ. αὐτὴ σὺν καὶ τίμησον, εἰ θέλεις, αὐτὸ
καὶ στήσον ἥς κοτ' ἐστὶν ἄξιον τιμῆς·

59 νυκτιπήδηκες Kenyon 61 ΕΡΑΡ 62 εἰπάωσαν· αἰσθοισθε
Blass 63 ΣΚΥΤΕΛ cum paragrapho subscr. P: σκυτέα, γυναῖκες·
καὶ κύνες τι βρώζουσιν Blass 65 ἀπεμπολήν τὸ ζεύγος Meister:
ΑΠΕΜΠΟΛΗΖΕΥΓΟΣ P: ἀπεμπολήσαι ζεύγος Jackson post ΖΕΥΓΟΣ
spatium

59. Ἰωνικά. Nothing seems to be known of this shoe.

ἀμφίσφαιρα. Soin Hesychios = 'laced boot,' or 'buskin.' Pollux l. c. has ἀμφίσφουρα.

νυκτιπήδη[η]κες. Pollux l. c.

60. ἀκροσφύρια. Pollux l. c. Hesychios has ἀκρόσφουρα.

καρκίνια. Cf. on ψιττάκια, v. 58. Pollux (vii. 90) in this sense has καρκίνοι, which he quotes from Pherekrates.

σάμβαλ', Ἀργεῖα. Cf. on σαμβαλούχη, v. 19. It is possible that Ἀργεῖα is an epithet of σάμβαλα: but Hesychios has Ἀργεῖα· ὑποδήματα πολυτελῆ γυναικεία: so I have separated the two words by a comma.

61. κοκκίδες (not elsewhere in this sense) are named from their scarlet colour (cf. κόκκος).

ἔφηβοι. Not found elsewhere in this sense.

διάβαθρα. Pollux l. c. and Hesychios. Pollux tells us that the διάβαθρον could be worn by men as well as women.

62. ὥς ἂν αἰσθοισθε. Attic syntax would require αἰσθησθε, whence Blass proposed to read εἰπάωσαν· αἰσθοισθε. But cf. Monro, *H. G.* § 306, on ὥς ἂν (κεν) with optat. after a primary tense, denoting that the consequence is not immediate or certain. Cf. e.g. *Od.* xxiii. 134 ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο | ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων.

63. σκυτέα κτλ. 'How ladies and dogs devour the substance of the cob-

bler'; the ladies by buying his goods at low prices (or simply, by emptying his shop), the dogs by eating the leather. For the latter idea cf. Lukian, *Adv. ἱππ.* 25 οὐδὲ γὰρ κύων ἀπαξ παύσαιτ' ἂν σκυτοτραγεῖν μαθοῦσα, Horace, *Sat.* ii. 5. 83.

Some would read σκυτέα, the acc. plur. of σκυτός. There is, however, more point in the word if it is the acc. sing. of σκυτεύς. Kerdon says in mock dismay, 'see how you ladies prey upon me.' βρώζω is cognate with βιβρώσκω.

64. χρεῖζεις. Cf. i. 49.

ἤειρας. From αἰείρω, Attic αἶρω.

65. ἀπεμπολή(ν τὸ) ζεύγος. So we should read with Meister, not ἀπεμπολήσαι ζεύγος. The article cannot be dispensed with: v. on i. 61.

βροντέων. μέζον (v. 66) is to be taken with this, 'thundering too loud,' i. e. naming too high a price: for the metaphor cf. Ar. *Clouds* 394; *Wasps* 671.

66. For the separation of μέζον from βροντέων cf. *Introd.* ch. V (Grammar) B. 10; Ar. *Thesm.* 811 οὐδ' ἂν κλέψασα γυνὴ ζεύγει κατὰ πεντήκοντα τάλαντα | εἰς πόλιν ἔλθοι τῶν δημοσίων (where τῶν δ. goes with τάλαντα, and ζεύγει with ἔλθοι).

67. τίμησον... αὐτό. 'Make an offer for it.'

68. στήσον. 'Fix the price.' We should supply an accus. τιμὴν from τιμῆς.

- εἰ τοῦτ' ὀκνεῖς γὰρ οὐ σε ῥήδι' ὥς κρῆναι.
δεῦτ' ὦν, γύναι, τῶληθές ἦν θέλῃς ἔργον, 70
ἐρεῖς τι, ναὶ μὰ τήνδε τὴν τεφρὴν κόρσῃν,
ἐφ' ἥς ἀλώπηξ νο[σ]σιή[ν] π[ε]ποί[η]τ[αι],
τάχ' ἀλφιτηρόν ἐργαλ[εῖ]α κινεῦσι·
Ἑρμῇ τε κερδέων καὶ σὺν Κερδίῃ Πειθοῖ,
ὥς ἦν τι μὴ νῦν ἡμῖν ἐς βόλον κύρσῃ, 75
οὐκ οἶδ' ὅπως ἄμεινον ἢ χύτρη πρήξει.

69. ΙΤΟΥΤΟΚΝΙCΓΑΡ ut videtur P: ὁ τοῦτο λῶν γὰρ Blass: ὁ τοῦτ' ἔων Meister οὐ σε ῥήδι' ὥς κρῆναι dedi: PHIDIAOC. PHNAI ut videtur P: ῥηδῖως ῥινᾷ Blass 70 δεῦτ' ὦν Blass: ΔΕΥΤΕΩΝ P: σκυτέων Bücheler 72 νοσσιήν πεποίηται Headlam: ΝΟ. CΙΗΝ. ΕΠΟΙ. Τ. . P 73 ΤΑΧ lineola apposita P ἐργαλεία Diels: ΕΡΓΑ. ΙΑ: ἔργα θεία Meister: ἔργα καλὰ Bücheler 76 ΟΥΚ cum paragrapho subscr. P ἢ κύτρη Blümner

69. 'If you object to this, it is not easy to conclude a bargain so.' The remains suit *ιτουτοκνις* better than *οτουτεων* (Kenyon). κρῆναι is from κραίνω. ῥήδια for ῥήδιον is an Ionic usage.

70 sqq. δεῦτ' ὦν. For δεῦτε cf. on iv. 11. It is here followed by a singular. 'If you would have a sound specimen of cobbler's work you must name a price that will repay the craftsman.'

τῶληθές... ἔργον. 'The proper kind of work.'

Bücheler translates τῶληθές by *re vera*, taking it with θέλῃς.

71. ἐρεῖς with ἀλφιτηρόν τι. 'You must name a price that means bread and butter to the shoemaker.'

ναὶ μὰ. Cf. i. 66.

τὴν τεφρὴν κόρσῃν. 'My grey temples.' Kerdon swears by his grey hairs now growing thin (72). Baldness was regarded as characteristic of his trade: cf. on vi. 58.

72. 'On which a fox has made his lair.' ἀλώπηξ is used for ἀλωπεκία, a skin-disease producing baldness. The metaphor is kept up in the words νοσσιήν (=νεοσσιήν) πεποίηται.

There is a striking parallel to this passage in a phrase of Kallimachos, *Hymn* iii. (to Artemis) 78 f. ὥς ὅτε κόρσῃ | φωτὸς ἐνιδρυθείσα κύμην ἐπενείματ' ἀλώπηξ. We have κόρσῃ and ἀλώπηξ in each passage: and ἐνιδρυθείσα in Kallim. bears a meaning similar to νοσσιήν πεποίηται in H. (for other parallelisms between Kallim. and H. cf. *Introd.* ch. III). Crusius thinks that the expression is laboured in Kallim.,

natural in H. But it is not safe to conclude anything as to relative indebtedness from this passage: Olschewsky, *Langue et Métrique d'Hérodas*, p. 74 (who however misstates the argument of Crusius).

73. τάχ' ἀλφιτηρόν. 'Something that may give bread,' as we speak of 'a living wage.' For the use of ἀλφιτα = 'daily bread' cf. Ar. *Plutus* 219.

ἐργαλ[εῖ]α κινεῦσι. 'To those who wield tools,' i. e. workmen. The old reading was ἔργα καλὰ κ. (ἔργα θεία Meister).

74. Ἑρμῇ... κερδέων. Hermes was the god of gain, as his titles κερδῶς, κερδέμπορος indicate.

For the gen. κερδέων, instead of an epithet κερδῶς, cf. ἄστρων εὐφρόνη (Soph. *El.* 19) = εὐφρόνη ἀστερόεσσα. The word κερδέων, like Κερδίη, is chosen with reference to Κέρδων. The cobbler speaks as to his patron saints in an aside. Bücheler seems to take κερδέων as a pres. participle (= κερδῶς).

Κερδίῃ Πειθοῖ. 'Persuasion,' Lat. *Suada*, *Suadela*, the goddess of plausibility.

We must supply εὐμενὲς ἐστέ or the like.

75 sq. 'If something fall not into my net, I know not how my pot is to fare better than before.' Unless he can catch something in his net, Kerdon must go hungry. The metaphor is taken from a fisherman with a casting-net (βόλος): cf. Theokr. i. 40.

76. ἄμεινον. 'Better' than before, or 'tolerably well,' *paullo melius*.

- ΓΤ. τί τονθορύξει κούκ ἐλευθέρη γλάσση
τὸν τίμον ὅστις ἐστὶν ἐξεδίφησας ;
ΚΕ. γύναι, μῆς μνῆς ἐστὶν ἄξιον τοῦτο
τὸ ζεύγος, ἢ ἄνω σ' ἢ κάτω βλέπειν· χαλκοῦ 80
ρίνημ' ὃ δὴ κοτ' ἐστὶ τῆς Ἀθηναίης
ὠνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι.
ΓΤ. μάλ' εἰκότως σευ τὸ στεγύλλιον, Κέρδων,
πέπληθε δαψιλέων τε καὶ καλῶν ἔργων.
φύλασσε κά[ρψ]ας αὐτά· τῇ γὰρ εἰκοστῇ 85

77 ΤΟΝΘΟΡΥΞΕΙ, C superscr. P (Kenyon): τονθορύξει Blass 78 ΤΟΝ-
ΤΙΜΟΝ cum paragrapho subscr. P 82 ΩΝΕΥΜΕΝΗC cum para-
grapho subscr. P 85 κάρψας Crusius: ΚΑ..ΑC P: κάψας Meister

χύτρη. χ is corrected to κ in P. The original may have been κύτρη, the Ionic form.

77. τονθορύξει. Cf. on vi. 7. It is probably 2nd sing. fut. middle of τονθορύζω. Blass, however, takes it as dat. of τονθορύξας, 'mumbling.'

ἐλευθέρη γλάσση. 'Openly,' without hesitation.

78. τὸν τίμον. A side form of τιμή, used by Archilochos, *fr.* 64, and by Aeschylus (*Cho.* 916).

ἐξεδίφησας; The aorist is used (*hortandi causa*) in the clause τί οὐκ ἐξεδ., as in Attic; cf. Ar. *Lys.* 181, 906; Goodwin, *M. T.* § 62.

For ἐκδιφᾶν cf. διφῶσα, vi. 73. The compound verb = 'to bring to light' as the result of a search, *explicare*.

79. μῆς μνῆς. The question is raised whether this is a mina of silver or of copper. If it is the former, the price asked for a pair of shoes (about £3 10s. of our money) seems exorbitant.

The ordinary price of shoes was about 2 drachmae; cf. Lukian iii. 297, 319, quoted by Headlam. But we are dealing in this Mime with ladies of a luxurious and pleasure-loving type: and we may either assume that the prices are suited to the purses of such a class, or else regard Herodas as exaggerating from his desire to satirize their extravagance. See Excursus II.

80-82. ἢ ἄνω κτλ. 'Whether you look up or down.' The woman had perhaps raised her eyes as though in mute appeal against the price asked by Kerdon. For the infinitive, used absolutely, cf. Hdt. iv. 50 ἐν πρὸς ἐν συμβάλλειν, and in Attic ὅσον γέ μ' εἰδέναι, Goodwin, *Gk. Gr.* § 1534.

χαλκοῦ κτλ. 'Not a farthing (lit. a brass filing) could be taken off the price, though Athena herself came to buy.' The price would not be lowered one farthing even for Athena, patron goddess of art and artists (cf. iv. 57, vi. 65); cf. ἀπορρινήματα γάξης (Daphnitas *ap.* Strabo xiv. 647), *omne aurum cum ramento reddidi* (Plaut. *Bacch.* iv. 4. 29). Meister infers from χαλκοῦ that the prices here are based on the copper mina. But this conclusion is not necessary. χαλκοῦ ρίνημα = something of insignificant value. χαλκοῦ is not to be pressed.

81. ὃ δὴ κοτ' ἐστὶ = ὅτι δήποτε, ὁτιοῦν.

82. ἀποστάξαι = ἀπορρέοι: cf. on vi. 6.

83. i.e. 'Naturally enough Kerdon has all these treasures still on his hands'; said sarcastically. No one wants the shoes when they cost so much.

στεγύλλιον = 'workshop,' Lat. *pergula*.

84. πέπληθε. For the use of the perfect cf. πέπηγε, v. 22.

δαψιλέων. 'Abundant,' cf. on v. 47.

καλῶν. The α in this word is long with one exception (v. 115). Hence the fifth foot is probably a spondee here.

85. κά[ρψ]ας. Hesychios gives κάρψαι· ξηρᾶναι. Hence φύλασσε κάρψας = 'keep them carefully' (dry them and keep them safe). This word is closer to the indications of the MS. than κάψας (κάπτω, Meister) or κάγκας (Crusius!). The letters . . . as are clear at the end: hence καλῶς cannot be right.

τῇ . . . εἰκοστῇ κτλ. We have seen (on iii. 53) that the twentieth day of each month was sacred to Apollo. The γάμος here referred to seems to be an

- τοῦ Ταυρεῶνος ἡκατὴ γάμον ποιεῖ
[τ]ῆς Ἀρ[τακ]ηνῆς, κύποδημάτων χρεΐη.
τάχ' οὖν, τάλης, ἄξουσιν σὺν Τύχῃ πρὸς σε,
μᾶλλον δὲ πάντως· ἀλλὰ θύλακον ῥάψαι, 90
τὰς μνέας ὅκως σοι μὴ αἱ γαλαῖ διοίσουσιν.
ΚΕ. ἦν τ' ἡκατ(ῇ) ἔλθῃ, μνῆς ἔλασσον οὐκ οἶσει,
ἦν τ' ἡ Ἀρτακηνῇ· πρὸς τὰδ' εἰ θέλεις σκέπτειν.
ΓΤ. οὐ σοι δίδωσιν ἡ ἀγαθὴ Τύχῃ, Κ[έ]ρδων,
ψαῦσαι ποδίσκων ὧν Πόθοι τε κῆρωτες
ψαύουσιν; ἀλλ' εἰς κνῦσα καὶ κακὴ λώβῃ, 95

86 ἡκατῇ (= ἡ Ἑκατῇ) Bücheler 87 τῆς Ἀρτακηνῆς (ex v. 92)
Kenyon: THCAP. . . ΚΗΝΗC cum accentu ~ super syllabum ultimum P
88 TAX lineola apposita P ΤΑΛΗCΑΞΟΥCΙ P 91 ΟΥΧΟΙCΙ,
K superscr. m. pr. P 92 ΗΝΤΗC cum paragrapho subscr. P post
ΑΡΤΑΚΗΝΗC spatium 93 sqq. alteri mulieri primus tribuit Meister:
Metro volgo tribuuntur

ordinary marriage ('Εκατῇ and Ἀρτακηνῇ being women so named), not a ἱερὸς γάμος (as if Ἑκατῇ were the goddess of that name and Ἀρτακηνῇ her daughter). The name Ἀρτακηνῇ is apparently derived from Ἀρτάκη, a fountain and district near Kyzikos. This does not prove (v. Intro. to this Mime) that the scene of vii is laid at Kyzikos. We find on a Koan inscription Ἑκαταία Φιλίππου (Herzog 12. 11).

86. τοῦ Ταυρεῶνος. We find a month Ταυρεῶν in the calendars of Ephesos, Kyzikos, Samos, Sinope, but not in that of Kos (v. Intro. to vi); Bischoff, *de fastis Graec. antiquioribus*, pp. 396, 400; Fränkel, *Inscriptionen von Pergamon*, ii. nr. 268. D 35.

88. τάλης. v. on iii. 35.
σὺν Τύχῃ. Cf. σὺν θεῷ (θεοῖς) Ar. *Wasps* 1085; *Frogs* 1199.

The use of σὺν in Prose and Comedy is circumscribed within narrow limits, as in stereotyped expressions like the present; T. Mommsen, *Beiträge zu der Lehre von den gr. Präpositionen* (1895).

89. μᾶλλον δὲ πάντως. The woman affects to think that the τάχα of v. 88 is too cautious.

θύλακον ῥάψαι. 'Sew up your wallet,' in which Kerdon kept his money.

ῥάψαι is infin. for imperative, cf. iii. 80, or imperative middle, Ar. *Knights* 784.

90. ὅκως . . . διοίσουσιν. The future indicative in final clauses after ὅπως

(ὥς) is rare, and almost entirely confined to poetry; Goodwin, *Gk. Gr.* § 1366.

αἱ γαλαῖ. The γαλῇ was typical of thievishness; cf. Ar. *Peace* 1151, *Thesm.* 559; ἀρπακτικώτερος γαλῶν, Lukian, *Pisc.* 34. Of course the advice to Kerdon to see that the weasels do not scatter his minae is ironical. He is not likely to have many minae if he charges one for each pair of shoes.

91-2. Cf. on v. 85.

92. πρὸς τὰδε. Like the Attic πρὸς ταῦτα, this phrase denotes an ultimatum: cf. Ar. *Acharn.* 659 (πρὸς ταῦτα Κλέων καὶ παλαμάσθω κτλ.), Aisch. *P. V.* 1062. εἰ θέλεις. *S'il vous plaît.* Cf. v. 67, viii. 6.

σκέπτειν. σκέπτομαι, un-Attic in the present, for σκοπῶ, σκοποῦμαι. The Attic aor., however, is ἐσκεψάμην, formed from σκέπτομαι.

93. ἡ ἀγαθὴ Τύχῃ. This is commoner in the dat. Τύχῃ ἀγαθῇ, prefixed to decrees.

94. ψαῦσαι. The infin. is used, as δίδωσί σοι = εἰς σε.
ποδίσκων. Dimin. of ποῦς, 'dainty feet.'

Πόθοι τε κῆρωτες. Cf. Catullus xiii. 11-12 nam unguentum dabo, quod meae puellae donarunt Veneres Cupidinesque. Cf. also on i. 32 for another parallel to H. in Catullus (R. Ellis, *C. R.* v. 457). See Intro. ch. III.

95. εἰς. Cf. iii. 74.

κνῦσα κτλ. 'A plaguy fellow,' 'a paltry creature.' κνῦσα, Lat. *scabies*,

ὥστ' ἐκ μὲν ἡμέων *λισλεοσεω πρήξεις,
ταύτη δὲ δώσεις· κέ[ι]νο τὸ ἕτερον ζεύγος
κόσου; πάλιν πρήμηνον ἀξίαν φωνὴν
σεωντοῦ.

KE. στατήρας πέντε, ναὶ μὰ θεούς, φο[ι]τᾷ 100
ἢ ψάλτρι' (Εὐ)ετηρὶς ἡμέρην πᾶσαν
λαβεῖν ἀνώγουσ', ἀλλ' ἐγὼ μιν [ἐχθα]ίρω,
κῆν τέσσαράς μοι δαρεικοὺς ὑπόσχηται,
ὁτούνεκέν μεν τὴν γυναῖκα τωθάζει
κακοῖσι δέννοισ' εἰ [δέ σοί γ' ἐστ]ὶ χρεῖη.

96 ΩCT lineola apposita P ΗΜΕΩΝ P ΛΙΣΛΕΟΕΩ (vel
ΝΟΛΕΟΕΩ) ΠΡΗΕΙΣ P (Kenyon): ΑΙΟΛΕΟΕΩ (Blass) 97 ΤΑΥ-
ΤΗΙΔΕ ΔΩΣΙC P 98 post ΚΟCΟΥ spatium 99 CΕΩΤΟΥ
primo omissum in marg. sinistro add. m. pr. P; in margine superiore
CΕΩΥΤΟΥCΤΑΤΗΘ, cum litteris P post H, Y post O alterum superscr.
(id est, σεωντοῦ στατήρας' οὐτω) 100 Εὐετηρὶς Rutherford 101 post
ΑΝΩΓΟΥC spatium ἐχθαίρω Kenyon 102 ΔΑΡΕΙΚΟΥC P, sed
cf. v. 122 104 ΔΕΝΝΟΙC, I superscr. m. pr. P

perhaps with an allusion to the ἀλώπηξ
of v. 72.

κακὴ λώβη. For the concrete use of
λώβη cf. *Il.* iii. 42 λώβην τ' εἶναι καὶ
ὑπόψιν ἄλλων.

96. This line is corrupt, and is marked
as such by a sign in the margin of P.
The last word in the line is either
πρήξις, the substantive, or πρήξεις, 2nd
sing. fut. of πράττω, *exigere*. δώσεις
in v. 97 perhaps makes the latter view
more probable. Adopting it we have
to elicit from *λισλεοσεω (or *νολεοσεω)
a neuter pl., in the sense of 'a very large
price,' analogous to the Aristophanic
ψαμμακοσιογάργαρα for example.

Reading πρήξις, Bücheler suggests
ἀπλετος σέω πρήξις, *immensum est quod
exigis*. But σέω is nowhere found as
the gen. of σὺ, which is either σοῦ or
σεῦ (σέω = σέο ἢ Cr.) Also the letters
before λεοσεω are either λισ, νο (Ken.)
or αιο (Bl.) not απ.

97. ταύτη. Metro. The woman
seems to guess that Metro is in league
with the shoemaker (cf. vv. 127 sqq.).

98. κόσου; sc. χρεῖς ἀπεμπολήν
(vv. 64-5) or the like.

πρήμηνον κτλ. Cf. on vi. 8. 'Lift up
(lit. fill out) an utterance worthy of
yourself' = 'name once more an im-
posing price': said sarcastically.

99. v. above on v. 79.

φο[ι]τᾷ. 'Comes regularly': cf. on
iii. 65.

100. Εὐετηρὶς. P omits the diph-
thong at the beginning. Probably it is
Eueteris that appears at the door, v.
122.

101 sq. λαβεῖν ἀνώγουσα. 'Urging
me to take the money': we must supply
με or ἡμέας. Kerdon then continues:
'But I hate her (and would not sell)
though she,' &c.

τέσσαρας... δαρεικοῦς. v. on v. 79,
and Excursus II.

The spondee in the fourth foot is ex-
cused by the anomalous word δαρεικοῦς,
cf. vv. 106, 122. We could, however, take
δαρεικοῦς as a cretic, as it might have
the second syllable short through com-
mon use: cf. ζήτρειον v. 32. At v. 122
P has δαρικους. Cf. Zacher (*Dissertt.*
Philolog. Halenses, vol. iii). This
form is found on inscriptions: *C. I. G.*
1511 (Tegea).

103. ὁτούνεκεν. Related to ὁτούνεκα
as ἐνεκεν to ἐνεκα, it means 'because,'
whereas ὁτούνεκα (ὄτευν.) usually
= 'that.'

τωθάζει. 'Reviles': cf. Hdt. ii. 60.
At Ar. *Wasps* 1362 it = 'to chaff.'

104. δέννοισ. An Ionic word used
in Hdt. ix. 107. The first hand in P has
δεννοῖς, but this is corrected to δεινοῖς,
plainly an unintelligent emendation.
Cf. Archilochos 65 (Bergk) ἐν δ' ἐπίστα-
μαι μέγα | τὸν κακῶς τι δρῶντα δέννοῖς
ἀνταμείβεσθαι κακοῖς, where the same
corruption, δέννοῖς to δεινοῖς, has taken

φέρ' εὐλαβοῦ (σὺ) τῶν τριῶν [μιζ] δοῦναι 105
καὶ ταῦτα καὶ ταῦτ' [οὖν λάβ' ἐπτά] δαρεικῶν
ἐκτητι Μητροῦς τῆσδε
δύ[ναιτό μ' ἐλάσαι σταν]
έόντα λίθινον ἐς θεοὺς ἀναπτῆναι 110
ἔχεις γὰρ οὐχὶ γλάσσαν, ἡδονῆς δ' ἡθμόν·
ᾧ, θεῶν ἐκείνος οὐ μακρὴν ἀπώ[κισται],

105 φέρ' εὐλαβοῦ σὺ τῶν τριῶν μιζ δοῦναι Headlam: φέρει, λαβοῦ τούτων
τριῶν Bücheler: λαβοῦσα Blass 106 καὶ ταῦτα καὶ ταῦτ' Kenyon:
ΚΑΙΤΑΥΤΑΥΤΑΚΑΙΤΑΥΤ P οὖν λάβ' ἐπτά Headlam ΔΑΡΙΚΩΝ P
107 ad finem versus ΡΕΙΩΝΙ (H) secundum Kenyon (qui de ὦ dubitat)
P: ΡΕΩΝΗ. ΑΙ (Blass): σὴ δ' ἐτ' ἂν φωνή Bücheler 108 δύνατο
Bücheler: .. ΝΑΙΤΟ lineola apposita P ΕΛΑCΑΙ cum signo ~ super A
prius P CAN..... P: σανίδος αὐτίκ' ἐκδύντα Diels 109
έόντα λίθινον Headlam: ΕΟΝΤΑΛΗΘΙΝΟΝ P ἀναπτῆναι Herwerden:
ΑΝΑΠΤΗΝΑΙ P 110 ΕΧΙCΓΑΡ lineola apposita P post ΓΛΑCСΑN
spatium ἡδονῆς δ' ἡθμόν Bücheler: ἡδονῆς δ' ἡθμην Headlam:
ΗΔΗΝΗCΔΗΘΗΜΟΝ P 111 ἀπώκισται Headlam: ΑΠΩ..... P:
ἀπήλλακται Blass

place (R. Herzog, *Philologus*, lii. p.
204).

105. This and the next three lines
are partly illegible. In v. 105 we may
read with Headlam, translating 'come,
see that you don't make a present (of
the shoes) to one of the three (Hekate,
Artakene, Eueteris).' Kerdon in trying
to induce his visitor to buy, hints that
if she doesn't take care she may lose
her opportunity. Bücheler's reading
φέρει, λαβοῦ τούτων κτλ. gives the line
no caesura.

106. 'Take these and these (i. e. two
pairs of shoes) for 7 darics.' The two
pairs would normally cost eight darics
(cf. v. 102); but a reduction of 1 daric
is made on the price if both are sold.
This restoration (due to Headlam)
gives a suitable sense, but can scarcely
be considered certain.

107 sqq. The traces at the end of the
line seem to point to Ωρειῶνα (or -ην).
Orion the hunter was led by passion
to assault Artemis, and being slain for
this act, he was translated to heaven;
cf. Hor. *Carm.* iii. 4. 71. Though con-
scious of the uncertainty which at-
tends the restoration of these lines, I
propose (after Μητροῦς τῆσδε) ὅπως
Ωρίωνα | δύναιτό μ' ἐλάσαι σὰ ἂν φιλή-
ματ' ἐνθένδε | έόντα λίθινον ἐς θεοὺς
ἀναπτῆναι. 'Your kisses would make
me fly up hence to heaven like Orion,

though made of marble.' Diels reads
σανίδος αὐτίκ' ἐκδύντα (v. 108); but
the subject to δύνατο is then left un-
expressed. Perhaps it is safer to leave
the passage with the remark of Blass,
'Wer kann den wunderlichen Ge-
dankengängen des Schusters Kerdon
folgen, bei so beständiger Unterbrechung
durch Lücken?' (*G. G. A.* 1892, p.
867).

110. A strongly-worded compliment:
'Yours is not a tongue, but a sieve of
delight.' For the comparison of a
woman to a cup of wine from which
the lover drinks, cf. on i. 25. The
tongue and lips are, so to speak, the
sieve through which the pure wine
flows. Apul. *Met.* vi. 8 speaks of
a *savium blandientis adpulsu linguae
longe mellitum*. Headlam suggests for
ἡθμόν (which is not quite certain) ἡθμην
= εἰσὶθμην, 'entrance.' There is a space
between γὰρ and οὐχὶ in P, marking
a 'strong rhetorical pause, whereby
οὐχὶ γλάσσαν becomes parenthetical'
(Wright).

111. ᾧ, θεῶν κτλ. ᾧ seems to be used
by men, as μὰ by women. Hence at
v. 17 ᾧ has been restored. Cf., for the
sentiment, the beginning of Sappho's
famous ode: φαίνεται μοι κῆνος ἴσος
θεοῖσιν | ἔμμεν ὦνῆρ, ὅστις ἐναντίος τοι |
ἰξάνει.

οτέω σὺ χεῖλεα νύκτα κήμερην οἷγεις.
 φέρ' ὦδε τὸν ποδίσκον· εἰ σίνος, θῶ μιν.
 πᾶξ· μήτε προσθῆς μήτ' ἀπ' οὖν ἔλῃς μηδέν.
 τὰ καλὰ πάντα τῆς καλῆσιν ἀρμόζει. 115
 αὐτὴν ἐρεῖς τὸ πέλμα τὴν Ἀθηναίην
 τεμεῖν. δὸς αὐτῇ καὶ σὺ τὸν πόδα· ψωρῇ
 ἄρῃσιν ὀπλή· βούς ὁ λακτίσας ὑμᾶς.
 εἰ τις πρ[ὸ]ς ἔχνος ἡκόννησε τὴν σμίλῃν,
 οὐκ ἄν, μὰ τὴν Κέρδωνος ἐστίνην, οὕτω 120
 τοῦργον σαφέως ἔκειτ' ἄν ὡς σαφῶς κείται. —
 αὐτῇ σύ, δώσεις ἐπτὰ δαρεικοὺς τοῦδε,

112 ΟΤΕΩ P οἷγεις Blass: OII... P: οἷγνυς Rutherford: οἷοῖς
 Headlam 113 θῶ μιν Blass; ΘΩΜ. N P: θῶσαι Diels: θῶμαι
 Bücheler 114 ΠΑΞ· P ΕΛΗC P 115 ΤΗC, I superscr. m. pr.
 P 117 post ΤΕΜΙΝ spatium 118 et post ΑΡΗΡΕΝ et post
 ΟΠΛΗ spatium ψωρῇ ἄρῃσιν ὀπλή βούς ὁ λακτίσας ὑμᾶς Rutherford

112. χεῖλεα. Dissyllabic; cf. iii. 40, &c.
 οἷγεις. Cf. Philostr. *Ep.* 34 τὰ χεῖλη
 μ' ἐπάγεται, κεκλεισμένα μὲν διὰ εὐκοσ-
 μίας, ἀνοικθέντα δὲ δι' εὐωδίας.

113. ὦδε. Cf. on ii. 98.

ποδίσκον. A reference to v. 94.

εἰ σίνος, θῶ μιν. 'Let me put it on,
 to see if there is any fault' (with the fit).
 θῶσαι (Diels) is a side-form to θῆσαι:
 for ω cf. θῶμα, -σβῶσαι (v. 39) &c.

114. πᾶξ. 'That's finished.' Cf.
 Hesychios κόνε· ὁμοίως πᾶξ. ἐπιφώνημα
 τετελεσμένον: it is used to terminate a
 discussion: L. and S. Hesychios has a
 second article πᾶξ· ὑπόδημα εὐνοπότητον·
 ἡ τέλος ἔχει, where the first explanation
 is clearly a false conclusion from this
 very passage in H. Perhaps πᾶξ repre-
 sents the sound of the fingers being
 cracked; v. Lex. s. v. ἀποκρότημα or
 ἀπολάκημα (Crusius, *Unters.* p. 146).
 ἀπ'... ἔλῃς = ἀφελῆς.

115. Another instance of the efficacy
 of Πειθῶ v. 74. Note τὰ καλὰ but τῆς
 καλῆσιν: cf. on i. 54, and Schneider,
Callimachea, i. 152, where the use of ᾱ
 and ᾱ by the same author is shown to
 be as early as Theognis. Cf. also
 Theokr. vi. 19 πολλάκις ᾱ Πολύφαμε τὰ
 μὴ καλὰ καλὰ πέφανται.

116. ἐρεῖς. Cf. on iv. 28.

πέλμα. 'The sole.'

τὴν Ἀθηναίην. Cf. on iv. 57.

117 sq. τεμεῖν. We find on vases
 shoemakers cutting a piece of leather to
 the shape of the foot, so as to secure
 an exact model to work from.

δός. i. e. put into my hands.

ψωρῇ κτλ. Kerdon is less polite to
 the second customer, who has been rude to
 him (v. 95). These words are said of
 the shoe, no doubt made by a rival
 shoemaker: lit. 'It fits like a mangy
 hoof (instead of a shoe): it was an
 ox that kicked you,' i. e. the wearer is
 made to appear club-footed; and the
 shoes look as if an ox had stamped on
 them, being clumsy and shapeless.
 λακτίσω has the double sense (1) to
 kick, (2) to sole a shoe: cf. *περνίζω*.
 ὑμᾶς = the two ladies.

The MS. has a space after ὀπλή,
 so that we should read and punctuate
 as above. Some, however, neglecting
 the space, read ψωρῇ | ἄρῃσιν ὀπλή βούς
 ὁ λακτίσας ὑμᾶς, 'the ox (i. e. clumsy
 fellow) that soled you had a mangy
 hoof.' See Blümner, *Philol.* li. p. 135.

Kerdon having tried a pair of his
 own shoes on the feet of his other cus-
 tomer, finds them to be a perfect fit:
 lit. 'had one sharpened his knife on the
 boot (to take an exact measurement, cf.
 on 116) the shoes (τοῦργον) would not
 have fitted as accurately as they now
 do.'

119. πρ[ὸ]ς ἔχνος. 'On the boot.'
 Cf. on v. 20.

σμίλῃν. Lat. *scalprum*.

120. μὰ τὴν... ἐστίνην. For the form
 of oath cf. *Od.* xiv. 159 ἴστω νῦν Ζεὺς...
 ἴστίη τ' Ὀδυσῆος ἀμύμονος, ἦν ἀφικάνων.
 οὕτω with σαφέως, v. 121.

122. Cf. on v. 100.

ἡ μέζον ἵππου πρὸς θύρην κιχλίζουσα. —
 γυναῖκες, ἣν ἔχῃτε κητέρων χρεῖην
 ἡ σαμβαλίσκων ἡ ἄ κατ' οἰκίην ἔλκειν 125
 εἴθισθε, τὴν μοι δουλ[ίδ'] ὦδε προσπέμπειν.
 σὺ δ' ἦκε, Μητροῖ, πρὸς με τῇ ἐνάτῃ πάντως
 ὅκως λάβῃς καρκίνια· — τὴν γὰρ οὖν βαίτην
 θάλπουσαν εὖ δεῖ' νδον φρονούντα καὶ ράπτειν.

123 κιχλίζουσα; Meister 126 ΕΙΘΙCΘΕ lineola apposita P
 δουλίδ' Blass ὦδε προσπέμπειν dedi: ΩΔΕΠΕΜΠΕΤΕΙ, I delete et IN
 superscr. m. pr. P: ὦδε δεῖ πέμπειν Rutherford: ὦδε πέμπετε Blass
 128 post KARKINIA spatium

δώσεις. This is best taken as a
 threat 'you will give,' i. e. you'll have
 to pay. Eueteris will have to pay as
 much for one pair of shoes as the
 customers for their two pairs. Others
 take it as a question: 'will you give?'

ἐπτὰ δαρεικοὺς. A large increase
 on the 4 darics of v. 102, due to the
 fresh insult referred to in v. 123. See on
 v. 100. ἐπτὰ is sometimes used of any
 large number: ἐπτὰμυχον σπέος, Kallim.
eis Δῆλον 65 (= πολύμυχον).

τοῦδε. Gen. of price.

123. μέζον ἵππου. Cf. iv. 44 καρ-
κίνου μέζον.

πρὸς θύρην. The woman (possibly
 Eueteris v. 100) is supposed to be look-
 ing in at the open door; cf. *Introd.* to
 vii.

κιχλίζουσα. 'Giggling.'

125. σαμβαλίσκων = σανδαλίσκων,
which Aristophanes uses (*Frogs* 405).

ἡ ἄ κτλ. i. e. ἡ ἐκείνων ᾱ. For the
 omission of the antecedent cf. Goodwin,
Gk. Gr. § 1026.

ἔλκειν. Cf. on ii. 23.

126. δουλ[ίδα]. Related to δούλη as
 πύλις to πύλη.

ὦδε. 'Hither.'

προσπέμπειν. P has ὠδεπεμπεται.
 The first hand cancelled the final ι and
 wrote ω above ετε. As προσπέμπειν
 could be written πῆπεμπειν, the abbrevi-
 ated form of the preposition might
 easily fall out before π of πέμπειν.
 Then πέμπειν would be lengthened to
 πεμπετε in a vain attempt to heal the
 metre. The final ι is a mere mistake,

such as occurs often in this MS.: cf.
 iii. 80 (*βυρσαι* for *βυρσα*).

Headlam discusses this line in *J. Ph.*
 xxi. p. 82 sq. He proceeds as I do on
 the assumption that the hortatory infinitive
 has been changed to the imperative,

δουλῇν
 and conjectures τὴν Θρεῖσαν ὠδε μοι
 πεμπετε
 πεμπειν as the text, δουλῇν being a gloss
 on Θρεῖσαν, and πεμπετε a correction
 of πεμπειν. This became τὴν δουλῇν
 ὠδε μοι πεμπετε, and then μοι was trans-
 posed to mend the metre. For the
 position of μοι cf. iii. 73, v. 12, vii. 53.
 Rutherford reads τὴν μοι δουλίδ' ὠδε
 (δεῖ) πέμπειν.

127. Μετροῖ is told to come for the
 pair of red slippers (καρκίνια, cf. on
 v. 58), which is her commission for
 bringing custom to the shop.

πάντως. 'Without fail,' cf. v. 89.

128 sq. A proverbial expression. 'We
 must think betimes to keep well mended
 the cloak that warms us.' The cloak
 in the metaphor is Metro. 'I must,'
 says Kerdon, 'repay her for her service';
 one good turn deserves another.

129. θάλπουσαν εὖ go together. ἐνδον
 φρονούντα, 'with wise forethought':
 for ἐνδον in this metaphorical sense
 cf. *κραδίη δὲ οἱ ἐνδον ὑλάκει* (*Od.* xx.
 13).

καὶ ράπτειν. καὶ expresses the reci-
 procity of the service rendered. 'I
 must, for my part, sew,' &c. There is
 no need to change the reading to καρ-
 ράπτειν (for καταρράπτειν).

ENYPIINION

Ἄσπηθι, δούλη Ψύλλα· μέχρι τέο κείσῃ
 ῥέγχουσα; τὴν δὲ χοῖρον αὐονὴ δρύπτει·
 ἢ προσμενεῖς σύ, μέχρι σευ ἥλιος θάλψῃ
 τὸν κῆυσόν ἐσδύς; κῶς δ', ἄτρυτε, κοῦ κάμνεις
 τὰ πλεῦρά κνώσσουσ'; αἱ δὲ νύκτες ἐννέωροι. 5

3 post ΜΕΧΡΙCΕΥ spatium: μέχρις εὖ Wright: μέχρις εὖ Rutherford
 ΘΑΛΨΗΙ, ΗΙ deleto et I superscr. m. pr. P 4 τὸν κυσὸν Headlam,
 Diels, Crusius 5 τὰ πλεῦρά Palmer, Headlam, Diels post
 ΚΝΩCCOYC spatium

This piece is entitled 'The Dream.' The scene opens in the early morning. A mistress arouses her slave, and describes to her a dream which she has had during the night.

Unfortunately only a fragment of this Mime is left; but enough remains to show us that the piece belongs to a class of *Volksmärchen* of which we find examples in Aristophanes, *Wasps* 15 sqq.; Plautus, *Rudens* 592; *Mercator* 222. Accius, *Brutus* (*Trag. Rom.* p. 283, Ribbeck). Crusius (*Unters.* p. 155) thinks that it was a favourite *τόπος* with the writers of the New Comedy. In these dreams various animals play a part, e.g. goats, rams, apes. The sleeper passes through various exciting experiences which are symbolic of the future. Probably a vein of parody ran through this form of literature, which seems to have been suggested by the dream of Klytemaistra in Stesichoros and in Attic Tragedy.

The restoration of this Mime owes much to the labours of Dr. Kenyon, who availed himself with his wonted skill of the new papyrus fragments which reached the British Museum in the course of 1900. v. *Archiv für Papyrusforschung*, i. 379 sqq., and H. Weil in *Journal des Savants*, December 1901, pp. 745 sqq.

1. Ἄσπηθι. Cf. v. 14. The preposition remains intact in ἀναστήσῃ, i. 43; ἀνασταθεῖσα, vi. 2. ἀν(ἀ)σπηθι passes into ἀνστηθι, whence ἄσπηθι. Cf.

Homeric ἀν-σπᾶς, Epidaurian ἀ-σπᾶς: Brugmann, *Griech. Gramm.* § 57 (3). δούλη Ψύλλα. For the use of δούλη v. i. 8.

For Ψύλλα as the name of a slave cf. Ψυλλᾶς, *C. I. G.* 1845. There is a comic effect in giving this name to one who was fond of sleep. The name, however, is not Greek in origin, but Libyan; cf. the tribe Ψύλλοι (Plut. *Cat. Mai.* 56), and v. R. Herzog in *Philologus*, vol. 56 (1897), p. 66 sqq.

μέχρι τέο. μέχρι τίνος, *quo usque?*
 2. αὐονὴ δρύπτει. We might render this in Latin by *squalor enecat*. αὐονὴ is in Aisch. *Eum.* 333, δρύπτειν in Homer. Elsewhere δρύπτειν seems to be used only in the literal sense, 'to tear.'

3. μέχρι . . . θάλψῃ. On the construction of μέχρι without ἄν, cf. on iii. 4. Bücheler adopts θάλψει, a correction in P, on the ground that the subj. is *haud aeque instantier dictum*.

For the space after μέχριςεν in P, v. Wright, *ubi supra*, p. 174, n. 1. For the synizesis cf. τό μεν αἶμα, v. 7.

4. [τὸν κῆυσόν. Cf. ii. 44.
 ἄτρυτε. 'Indomitable,' incapable of feeling fatigue, of course ironically. Theokr. uses ἄτρυτος of a long journey that seems never to end (xv. 7).

κοῦ κάμνεις κτλ. καὶ goes with τὰ πλεῦρά. One can get tired even of sleeping, but Psylla is ἄτρυτος.

5. κνώσσουσα. A poetical word, used in Homer and Pindar.
 ἐννέωροι. 'Nine hours long.' This

ἄσπηθι, φημί, καὶ ἄψον εἰ θέλεις λύχνον,
 καὶ τὴν ἀναγνον χοῖρον ἐς νομὴν πέμψ[ον].
 τόνθρυζε καὶ κνώ, μέχρι σευ παραστᾶσα
 τὸ] βρέγμα τῷ σκίπωνι μαλθακὸν θῶμα[ι.
 δειλὴ] Μεγαλλί, κα[ὶ] σὺ Λάτμιον κνώσσεις; 10
 οὐ] τὰ ἔρια σὲ τρύχ[ο]υσιν; ἀλλὰ μὴν στέμμ[α
 ἐπ' ἱρά διζόμε[σθ]α· βα[ι]δὸς οὐχ ἡμῖν
 ἐν τῇ οἰκίῃ ἔτι μα[λ]λὸς εἰρίων. δειλή,

6 ἄσπηθι Bücheler: ἄνστηθι Kenyon. KAIACHTHCON cum punctis super C et HC, T quoque in Ψ mutatum, adeo ut καὶ ἄψον fiat P 7 καὶ τὴν Palmer ἀναγνον Headlam: ANAYΛON P 8 τόνθρυζε Palmer 9 sqq. versuum 9-19 initia ex fragmento 9 (Kenyon) huc referenda vidit Diels 9 τὸ Diels 10 δειλὴ Diels ΜΕΓΑΛΛΙ cum accentu acuto super I P deinde spatium 11 οὐ Diels τὰ ἔρια σὲ Blass τρύχουσιν Kenyon 12 βαῖδς Bücheler 13 ΕΤΗΘΙΚΗΙ, N et I superscr. m. pr. ut ἐν τῇ fiat P

meaning seems to be found only here. See Commentators on Homer, *Odyssey* xi. 311. Diels, however, may be right in taking the word as = ἀπέραντοι, 'endless.'

6. [ἄσπηθι] φημί. The restoration is supported by the use of the imperative with φημί, illustrated in the note on iv. 45.

The command given in ἄσπηθι (v. 1) is now repeated with greater energy than before.

εἰ θέλεις. Cf. vii. 92 n. The phrase has different shades of meaning in different contexts, like the English 'please.'

7. ἀναγνον. I follow Headlam in adopting this reading. ἀναγνον = μαράν, ἀκάθαρτον. The reading of P, ἀναυλον, is translated by Büch. *cui stabulatio odio est*, 'weary of its stall,' like δόσσαυλος. Others take ἀναυλον to be = ἐναυλον, comparing ἀναγής, ii. 70, for ἐναγής: or = ἀνὰ τὴν αὐλήν (Meister).

8. [τὸν]θρυζε for τονθόρυζε. v. note on vi. 7.

κνώ. 'Scratch your head,' in bewilderment, as one half-awake. Cf. on iv. 51 κνήσῃ.

9. μαλθακὸν θῶμα[ι]. 'Make soft,' i. e. by beating. Cf. Ar. *Knights* 389 (μαλάσσειν = to thrash). Terence, *Eun.* v. 7. 4. *utinam tibi committigari videam sandalio caput* (probably from Menander). The middle θῶμα for θῶ is peculiar; but cf. on iii. 54.

10. [δειλὴ] Μεγαλλί. Cf. on v. 1. The name Μεγαλλίς may point to Sicily; Diodor. Sic. xxxiv. 2. 10.

Λάτμιον κνώσσεις. An allusion to the story of Endymion, who fell asleep on Mount Latmos in the S.W. of Asia Minor. The home of the fable was therefore not far from Kos. Cf. Aristotile, *Eth. Nik.* x. 8 καθεύδειν ὥσπερ τὸν Ἐνδυμῖωνα, Theokr. iii. 49 ὁ τὸν ἄτροπον ὕπνον λαύων (of Endymion), Zenobios (i. 20) Ἐνδυμῖωνος ὕπνον καθεύδεις.

11. τὰ ἔρια . . . τρύχ[ο]υσιν. For the verb in the plur. with the plur. of a neuter subst. cf. Goodwin, *Gr. Gr.* § 899 (2). The separate tasks are meant by τὰ ἔρια, so that the verb is more naturally in the plur. The ε of σὲ is short (2nd foot is a tribrach).

στέμμ[α] κτλ. Garlands were regularly put round the altar and the neck of the victim at a sacrifice.

12. ἐπ' ἱρά. See iv. 79. Cf. the conduct of the δεισιδαίμων in Theophrastos, who, when he has a dream, consults soothsayers with a view to offering sacrifice.

διζόμε[σθ]α. δίζομαι is a reduplicated present, for δι-δίο-μαι; the commoner form is δίζημαι, for δι-δια-μαι: both are from the same stem as ζήτέω: Brugmann, *Griech. Gramm.* § 326.

βα[ι]δὸς οὐχ ἡμῖν. i. e. οὐδὲ βαῖδς ἡμῖν.
 13. μα[λ]λὸς εἰρίων. 'A flock of wool;' used in the sacrifice, where it was needed to make fillets for the priest.

ἄσθηθι· σύ τέ μοι τ[οῦνα]ρ, εἰ θέλεις, Ἀννᾶ,
 ἄκουσον, οὐ γὰρ νη[πίας] φρένας βόσκεις. 15
 τράγον τιν' ἔλκειν [ἀπὸ] φάραγγος ὥτσην
 μακρῆς, ὃ δ' εὐπώ[γων] τε κεῦκερος [ἦν τις·
 ἐπεὶ δ' ἐδείτ[ο] ψ[.] τῆς βήσσης,
 η[. . .] σφα[.] γὰρ ἐσσωμαι
 συ[.] γες αἰπόλοι πλε[.] 20
 τη[.] ριων τε ποιευ[.]
 κῆγῶ οὐκ ἐσύλευν[.] [col. 43
 καὶ ἄλλης δρυὸς [.] τε[.]
 οἱ δ' ἀμφίκαρτα[.] γε[.]
 τὸν αἰγ' ἐποιοῦν [.] π[.] 25
 καὶ [π]λησίον με[.] . . . [.]
 κ[.] ν μα λ [.] γω[.]
 σχ[.] κροκωτ[.] φ[.]
 ω[.] λεπτῆς ἄ[ν]τυγος . [.]
 συ[.] δὲ νεβροῦ χλαί[.] 30
 κ[.] ν κυπα[σσ. . .] ιαμ[.]

14 ACTHΘI lineola apposita P CYTEMOIT....EIOEΛIC P: σύ
 τέ μοι τοῦναρ Blass: sed littera ante EI non videtur P esse (Kenyon)
 ANNA cum accentu ˘ super A alterum P 15 οὐ γὰρ νηπίας Kenyon
 16 ἀπὸ Kenyon ΩICMH., HΘ superscr. m. pr. P 17 post ΜΑΚΡΗC
 spatium ὃ δ' εὐπώγων τε κεῦκερος ἦν τις Crusius¹: et haec verba nunc novis
 fragmentis confirmata sunt 18 ΕΔΙΤ Ψ P: ψηλαφῆν Crusius 19
 super H nescioquid scriptum exstat 20 velut πλεύνες 21 TH
 lineola apposita P 27 utrum λ an μ sit dubium est

14. Ἀννᾶ. The name is, it has been thought, Egyptian; see e.g. *proverbia Alexandrina* 28: but cf. Ἀνᾶ Ἰλλυρά Wescher-Foucart 349, Ἀννᾶ Ἡρακλεώ-
 τις, *C. I. A.* ii. 3464. This slave is the confidante of her mistress, probably her maid (ἄβρα); cf. the Θρέϊσσα of i. We are reminded of Anna (in *Aeneid* iv), sister of Dido.

15. βόσκεις. Cf. the use of τρέφειν, especially in Sophokles: e.g. *Ant.* 1089 τρέφειν τὴν γλώσσαν ἡσυχαιτέραν (= 'to keep' or 'to have').

16. [ἀπὸ] φάραγγος ὥτσην. ὥτσην contains the stem ὄσ- seen in δίστην ἀνώστως, &c. In P the letters ηθ are written above this word, making a correction ῶθήν, which is the ordinary aor. of ὀίμαι used in Attic (also in Hippokrates). Veitch quotes no instance of ὥτσην: but we have δισά-
 μενος (*Od.* xv. 443), ὥσάμην (Mosch.

ii. 8, Ap. Rhod. i. 291), and ὥτσην (*Od.* xvi. 475).

17. εὐκερος. Cf. Soph. *Aias* 64 εὐκερων ἄγαν. For the accent of compound adjectives in ωs cf. Goodwin, *Gr. Gr.* § 114.

19. ἐσσωμαι. ἐσσώω is Ionic for ἡσσάω. It seems probable that ἐσσων for ἡσσων is due to the analogy of the opposite κρέσσω (for κρετ-ίων): ἐσσων has drawn after itself the verb.

24. ἀμφίκαρτα. From ἀμφικέρω, 'to shear all round.' *Anth. Pal.* ix. 56.

25. τὸν αἰγα. For αἰε=τράγος cf. v. 67 below.

30. The reference seems to be to the fawn-skin (νεβρίς) which was used in certain sacred rites, especially those of Bacchus. Cf. Demosth. 313. 16.

31. κυπασσίς = 'a leathern apron.' The word is used by Alkaios (*fr.* 15): and Hipponax uses κυπασσίσκος (*fr.* 10).

κο[.] αμφικ[η]μ . . .] ισσι[
 κο]θορνου[.] κα[
]ωμεν το[.] σαμ[
]ωρηνιμ[.] θι[35
 τ]ὸ λῶπο[s.] κομ[
 'Οδ]υσσέως ω[.] νολ[
] το[

1. 39 is wanting.

ὥσπερ τελευθμεν ἐπ[ι] χοροῖς Διωνύσου [col. 44 40
 χοῖ μὲν μετώποις ἐ[s] κόνιν κολυμβῶντες
 ἔκοπτον ἀρνευτήρ[es] ἐκ βίης οὐδας,
 οἱ δ' ὑπτί' ἐρριπτεῦντο πάντ' ἄδην Ἀννᾶ
 εἰς ἐν γέλως τε κἀνίη [.]
 κἀγὼ δόκεον δισμυρ[45
] ναλεσθαι κηλαχ[
] ως τὴν δο[

11. 48-57 are wanting.

τὰ δεινὰ πνεῦσαι λάξ πατέ[.] [col. 45
 ἔρρ' ἐκ προσώπου, μή σε καίπ[ερ] ὦν πρέσβυς

36 τὸ λῶπος Crusius: ΩΛΩΠΟ P, O super Ω prius m. pr. scripto
 37 Ὀδυσσέως Crusius super Ω posterius O scriptum exstat 40
 Διωνύσου Kenyon: ΔΙΟΝΥCΟΥ P 44 ΕΙΕΝ P, C superscripto m. pr.
 46 post ΝΑΙΕCΘΑΙ spatium 59, καίπερ ὦν πρέσβυς iam scripserat Diels
 in Scholiasta ad Nikander *Ther.* 377 Ἡρώδης . . . ἐν τῷ ἐπιγραφόμενῳ ὕπνῳ
 φεύγωμεν ἐκ προσώπου μή σ' ἐκπερῶν πρέσβυς οὐλῇ κατιθὺν βατηρίη καλύψῃ

36-7. λῶπο[s] . . . [Ὀδ]υσσέως. The tattered garment worn by Odysseus in the character of a beggar, *Od.* xviii. 67 sqq.

40. Διωνύσου. The form with ω is found already in the *Iliad* (vi. 132, &c.). The reference seems to be to the ἀσκω-
 λιασμός, or leaping upon the leathern bag (ἀσκός), one of the forms of amusement in which the Athenians habitu-
 ally indulged during the Anthesteria and other festivals in honour of Diony-
 sos. 'The Athenians sacrificed a he-goat to the god, made a bag out of the skin, smeared it with oil and then tried to dance upon it. The various accidents accompanying this attempt afforded great amusement to the spectators;' *Dict. of Antiq.* i. 209 (where a scene from an ancient gem is figured). Cf. Virg. *Georg.* ii. 384 mollibus in pratis unctos saluere per utres. The accidents to the performers and the amusement of the

onlookers seem to be referred to in *vv.* 41 sqq.

42. ἀρνευτήρ[es]. Cf. Hom. *Il.* xii. 385 ἀρνευτήρι ἐοικώς, where as here ἀρνευτήρ = κυβιστητήρ, 'a tumbler.' ἐκ βίης. Cf. v. 58 (ἐκ βίης), iv. 77 (ἐκ δίκης).

44. 'Mirth and pain were linked together;' such is probably the sense of the line. The mirth and pain may both belong to the performers; or the mirth may be confined to the onlookers.

ἀνίη. Ionic for ἀνία. 'In Homer and Soph. the ι is long. From Theognis and Sappho downwards, the poets make the ι long or short as the verse requires (L. and S. s. v.). Crusius suggests ἐκε-
 ράννυντο for the end of the line.

59 sq. These verses are preserved in a corrupt form by the Schol. on Nikander, *Ther.* 377, who quotes Herodas ἐν Ἡμάρμοις ἐν τῷ ἐπιγραφόμενῳ ὕπνῳ for the words φεύγωμεν ἐκ προσώ-

ὄλη κατιθὺ τῇ βατηρίῃ κόψω 60
 κῆγῶ μεταῦτις, ὃ παρεόντες
 θανεύμ' ὑπὲρ γῆς εἰ ὁ γέρων μ[
 μαρτύρ[ο]μαι δὲ τὸν νεηνίην
 ὃ δ' εἶπεν [ᾗ]μφω τὸν δορέα[
 καὶ τοῦτ' ἱδ]ὼν ἐλήξατο ἐν δύ[ο 65
 . .]ναδ[. . .] ὠδε τῶναρ ὠδι[
 τὸ]ν αἶγα τῆς φ[ά]ραγγος ἐξε[λ]κον
]λλου δῶρον ἐν]ν
 οἱ δ' αἰ]πόλοι μιν ἐκ βίης [.]ενντο
 ἄνθεα τελευντες καὶ κρεῶν ἐδαί]νυντο 70
 τὰ μέλεα πολλοὶ κάρτα τοὺς σ[.] μόχθους
 τιλεῦσιν ἐν Μούσῃσιν. ὦδ' ἐγὼ [
 τομην ἄεθλον ὥς δοκουν ἐχ[ι]ν μῶνος
 πολλῶν τὸν ἄπνον κώρυκον πατησάντων
 κῆ τῷ γέροντι ξύν' ἐπρηξα ὀρινθέντι 75

The rest of the Mime is wanting.

60 κόψω Weil: κόψη volgo 61 KH ex KΩ corrigendo factum P
 62 εἰ] vel I vel Ψ (Φ) habet P: cum Ψ maxime convenit litterae hasta
 super lineam erecta: sed cum metro parum congruit ψογεῶν 68
 post ΔΩ exstat magis P (pars summa) quam C 71 συχνοὺς Weil

που μή σ' ἐκπερῶν πρέσβυς οὐλῇ κατιθὺ
 βατηρίῃ καλύψῃ. It may be presumed
 that ὕπνω is a mistake for ἔννῳ.
 The words as quoted by the Schol. were
 once thought to be iambic dimeter cata-
 lectic, the metre which occurs so often
 in the *Anakreontea*; and they were ac-
 cordingly printed φεύγωμεν ἐκ προσώ-
 που | μή σ' ἐκπερῶν ὁ πρέσβυς | οὐλῇ
 κατιθὺ κρατὸς | βατηρίῃ καλύψῃ, by e.g.
 E. Hiller in his *Anthologia Lyrica*⁴
 (1890). These short lines were sup-
 posed to be meant by the name Ἡμί-
 αμβοι: v. Susemihl, *Alex. Literatur-*
gesch. i. 231, nn. 91, 92. Bernhardt
 corrected the words ἐν Ἡμίαμβοις to ἐν
 Μιμάμβοις; Kallimachos wrote Ἡμί-
 αμβοι (Susemihl, *ibid.* n. 93): so also did
 Aischrion. The Scholiast was perhaps
 thinking of their work when he wrote.
 The name Ἡμίαμβοι itself is not open
 to suspicion, being found in Athen. vii.
 296 b.

In v. 59 Professor Diels' suggestion
 μή σε καίπερ ὦν for μή σ' ἐκεῖ περῶν, is
 seen to be confirmed by the MS. κατιθὺ
 or *divisim* κατ' ἰθὺ is Alexandrian;

Crusius compares Manetho i. 30; Babrius
 95. 41.

60. κόψω]. Hipponax has τῇ βακ-
 τηρίᾳ κόψαι (*fr.* 64 Hiller).

65. ἐλήξατο. From λάσκω: cf. on
 λήξειε, iii. 11.

70. [ἐδαί]νυντο. 'A Homeric word.
 'To feast on.' With accus., κρέα δαί-
 νυσθαι, Hdt. iii. 18.

71. τὰ μέλεα. If μέλεα is a substan-
 tive, then Meister's rule, as to -εα being
 always a monosyllable in the pl. of -es-
 stems, needs modification: cf. on iii. 40.

73. Whether we should read τὸ μὴν
 or τομὴν is uncertain.

74. κώρυκον. From the use of πατέω
 the κώρυκος seems to be the same as the
 ἀσκός (see v. 40). It is called ἄπνους
 because of the breathless condition of
 those who took part in the game.
 Usually the κώρυκος is a large leathern
 sack, filled with flour, &c., hung up in
 the gymnasium for athletes to swing to
 and fro by their blows: cf. *κωρυκομαχία*.

75. ξύν' ἐπρηξα. For ξυνά (advb.)
 = κοινά, 'along with,' see Jebb on
 Soph. *O. C.* 1751.

[ΠΡΟΟΙΜΙΟΝ]

* * *

* * *

.] κλέος, ναὶ Μοῦσαν, ἥ μ' ἔπεα κ[ο]σμεῖν
 ἔλ[ε]γ' ἐξ ἰάμβων, ἥ με δευτέρῃ γν[ω]σεν
 λέω]ς μεθ' Ἰππώνακτα τὸν πάλαι [κλεινὸν
 τ]ὰ κύλλ' ἀείδειν Ξουθίδαις ἐπιούσι.

[ΠΡΟΟΙΜΙΟΝ]

vv. 1-4 = Fr. 6 Kenyon οὐποτ' ἐκλείψει | ἐμὸν κλέος Diels κοσμεῖν
 Meister: κάμνειν Crusius: κάμπτειν F. D. 2 ἔλεγ' ἐξ ἰάμβων Crusius:
 ἔλεγ' ἐξ Diels: μέγ' ἐξ Bücheler δευτέρῃ γνῶσεν dedi: ΔΕΥΤΕΡΗΓΝ
 . . . P: δευτέρῃ γνῶσα Diels 3 λέως dedi: λέως Crusius: . . . C P: ἡμᾶς
 Kenyon τὸν πάλαι κλεινὸν Diels: κείνον Crusius 4 ΑΚΥΛΛΑΙΔΙΝ P
 ΕΠΙΟΥCΙ cum signo - et accentu acuto super I prius P ἐπάουσι Diels

These verses contain the end of a
 prologue to the second Book of the
 Mimes; they are immediately followed
 by the first piece in Book ii, viz. the
 Ἀποησιστιζόμενα.

The fragmentary nature of the lines
 prevents us from ascertaining their exact
 meaning; it is much to be regretted that
 we should not know what Herodas said
 of his work and his relation to his prede-
 cessors. We gather that he mentioned
 Hipponax as his literary model.

1. The restoration is uncertain. '[Never
 will my fame be dimmed, never!]' by
 the Muse who bade me fashion verses
 out of *iambi*, and who in after time
 persuaded me to sing my limping lays
 for the Ionians of after ages, following
 in the footsteps of the famous bard of
 old, Hipponax.'

2. δευτέρῃ = δεύτερον.
 ἔγν[ω]σεν = ἀνέγνωσεν, 'persuaded,' an
 Ionic meaning of the compound verb.
 For γνῶναι = ἀναγνῶναι cf. iii. 22, where
 it seems to have the ordinary sense 'to
 read.'

The word ἔγνωσεν is thus parallel
 to ἔλεγε, 'bade' (cf. on ἐρεῖς, v.
 48).

3. λέως = 'entirely,' cf. on ii. 70. λεφός

(Cr.) = 'to the people,' is awkward on
 account of the dative in the next verse.

Ἰππώνακτα. Hipponax of Ephesos
 (c. 540 B.C.), the earliest writer of scazons,
 famous for his sarcastic tongue and his
 attacks on Bupalos and Athenis, two
 sculptors of Chios who had caricatured
 his ugliness; Horace (*Epod.* vi. 14)
 couples him with Archilochos as a
 lampooner. Besides the scazon, he
 employed the hexameter in a parody on
 Homer. For the extent to which Hero-
 das imitated him cf. *Introd.* ch. II.

4. τὰ κυλλά. κυλλά = χαλά. Cf. on
 i. 71.

Ξουθίδαις. Hesychios has Ξουθίδαί· οἱ
 Ἴωνες. Cf. Lykophron 987. The name
 is derived from Xuthos, the father of
 Ion. v. Euripides, *Ion* (*passim*).

ἐπιούσι (from ἐπιέναι) = τοῖς ἐπιγενη-
 σομένοις. Herodas lays claim, like many
 other poets, to posthumous reputation.
 On the reading of P, ἐπίουσι, see
 J. H. Wright, *Herondaea*, p. 178 (note).
 The mark - over the ι seems to call
 attention to the anomalous quantity of
 the vowel. Others, however, take ἐπίουσι
 to be for ἐπαίουσι, 'intelligent,' from
 ἐπαίνειν, which is sometimes scanned as
 three syllables. Cf. Eur. *H. F.* 772.

IX

ΑΠΟΝΗΣΤΙΖΟΜΕΝΑΙ

Ἐ]ξεσθε πᾶσαι. κοῦ τὸ παιδίον; δέξ[αι,
 κ]αὶ π[ρ]ὸς Εὐτέειραν [κ]αὶ Γλύκην τ[.
 φ]αιδρὴ τὴν ἑτοιμον οὐ[.
]ις, μὴ σε [κν]ισμάτων [γεύσω;
]τινα νηνυτο[. 5
]η αχηπεπο[.
 φερεσκο[
 αδειλ[
 .ερ[.]λ[
 ευτη[10
 ευτ[
 τίθες[
 γλήχ[ω]

1 δέξαι Crusius 2 καὶ πρὸς Crusius: .ΑΙΠ. OC P: Μαιῆ δὲ
 Bücheler 3 φαιδρὴ Bücheler οὐ λήψη Crusius: ΟΥ P:
 οἰνοῦσαν Bücheler 4 κνισμάτων γεύσω Crusius (ex vi. 11)

The title of this piece 'Women at Breakfast,' is a sufficient indication of the contents. The piece is a *μίμος γυναικεῖος*: cf. *Introd.* ch. II.

1. κοῦ τὸ παιδίον; For the omission of *ἐστὶ* cf. iii. 60, v. 9.

2. Εὐτέειραν [κ]αὶ Γλύκην. The scansion of this verse presents difficulty: but see on iii. 71. In the present state of the text we cannot be certain that *καὶ* πρὸς

Εὐτέρ. is the true reading. The names Εὐ. and Γλ. are perhaps those of minor deities (so Büch.); but they may also be names of women: with the former cf. *Εὐετηρίς* in vii. 100.

13. γλήχων. 'Pennyroyal.' The grammarians give *γλήχων* as the Ionic form, *γλάχων* as the Doric, *βλήχων* (*βληχώ*) being the Attic.

X

ΜΟΛΠΕΙΝΟΣ

Ἐπὴν τὸν ἑξηκοστὸν ἡλίον κάμψης,
 ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρη γίνεο,
 ὡς τυφλὸς οὐπέκεινα τοῦ βίου καμπτήρ
 ἦδη γὰρ αὐγὴ τῆς ζωῆς ἀπήμβλυνται.

Stob. *Flor.* 116. 21 'Ἡρώδου ἐκ Μολπεινοῦ' ἐπὴν . . . καμπτήρ *Ibid.* 22
 'Ἡρώδου μιμᾶμβων' ἦδη γὰρ . . . ἀπήμβλυνται: duo fragmenta primus coniunxit
 Salmasius 3 οὐπέκεινα Porson: ὁ ὑπὲρ κείνο codices 4 αὐγὴ τῆς
 ζωῆς ἀπήμβλυνται Salmasius: αὐτὴ τῆς ζωῆς ἀπήμβλυτο codices

1. For the conception of life as a race-course cf. Alexis, *Traumat.* 235, p. 383 Kock τὸν γὰρ ὕστατον | τρέχων | διαυλον τοῦ βίου ζῆν βούλομαι, Soph. *O. C.* 91.

ἑξηκοστόν. Cf. Mimnermos, *fr.* 6, p. 27 Bergk αἱ γὰρ ἄτερ νοῦσαν τε καὶ ἀργαλέων μελεδωνῶν ἑξηκονταέτη μοῖρα κίχοι θανάτου. For this utterance Mimnermos was reproached by Solon, *fr.* 20, p. 48 Bergk.

ἡλίον. 'Year.' The meaning 'day' is more common: e. g. Pindar, *Ol.* xiii. 51.

2. Γρύλλε. Perhaps the name of a youth, as at i. 50.

τέφρη. Cf. Kallim. in *Anth. Pal.* vii. 80 (on Herakleitos) ἀλλὰ σὺ μὲν που, | ξείν' Ἀλικαρνασσεῦ, τετράπαλαι σποδὶή. For *τεφρή*, adj., cf. vii. 71.

3. οὐπέκεινα. A brilliant emendation.

ἐπέκεινα (ἐπ' ἐκείνα) is commonly used in the sense of 'beyond,' with the gen.: cf. Eur. *Hērōp.* 1199, Aisch. *Suῖpp.* 257. The opposite is ἐπὶ τάδε. Here, however, τοῦ βίου must go with καμπτήρ.

τοῦ βίου καμπτήρ. Cf. Alexis quoted above. καμπτήρ is properly the turning-point in a race, Lat. *meta*, but here it = 'lap' or 'course.' Cf. *Anth. Pal.* xii. 257.

4. αὐγὴ . . . ἀπήμβλυνται. A common metaphor: cf. Hdt. iii. 134 γηράσκοντι δὲ (τῷ σώματι) συγγηράσκουσιν αἱ φρένες καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται.

τῆς ζωῆς. Note βίου, v. 3, but ζωῆς here. βίος is life in the objective sense, the various vicissitudes of one's career. ζοή is life subjectively, i. e. as realized in the inner experience. Cf. J. H. H. Schmidt, *Synonymik* iv. 47.

XI

ΣΥΝΕΡΓΑΖΟΜΕΝΑΙ

προσφύς ὅκως τις χοιράδων ἀναρίτης.

Athenaios iii. p. 86 B 'Ἡρώδης δ' ἐν Συνεργαζομέναις' προσφύς . . . ἀναρίτης.
 προσφύς Bücheler ἀνηρίτης Meineke

'Clinging like a limpet to the rocks.' Cf. Ar. *Wasps* 105 ὥσπερ λεπὰς προσ-
 εχόμενος τῷ κίονι, *Plutus* 1096.

ἀναρίτης. Otherwise νηρίτης, a sort of sea-snail. The Ionic form is ἀνηρίτης. The *ā* in the second syllable in Athenaios

may be due to the influence of quotations from the Doric writers Epicharmos and Sophron, who are cited immediately before the present passage for the form ἀναρίτης.

ΑΔΗΛΩΝ ΜΙΜΙΑΜΒΩΝ

I.

ἡ χαλκήν μοι μυῖαν ἢ κύθρην παίζει,
ἡ ταῖσι μηλάνθησιν ἄμματ' ἐξάπτων
τοῦ κεσκέου μοι τὸν γέροντα λωβῆται.

1. Stobaios *Flor.* 78. 6 'Ἡρώδου μιμιάμβων' ἡ χαλκήν... λωβῆται 2
μηλάνθησιν Gaisford: μηλάνθησιν codices 3 κεσκέου Salmasius

This fragment describes the pranks of a boy such as Kottalos (in iii).

1. χαλκήν... μυῖαν. A game like our 'blindman's buff': Pollux ix. 113. κύθρην. Pollux, l.c., describes the game thus: ὁ μὲν ἐν μέσῳ κάθηται καὶ καλεῖται χύτρα, οἱ δὲ τίλλουσιν ἢ κνίζουσιν ἢ καὶ παίουσιν.

2. μηλάνθησιν. 'Cockchafers,' Attic μηλολόνη. For the practice of tying

string round the legs of these insects cf. Ar. *Clouds* 764 λινόδετον ὥσπερ μηλολόνην τοῦ ποδός.

3. τοῦ κεσκέου. With ἄμματα (v. 2), 'nooses of tow.'

τὸν γέροντα. This reminds us of iii. 32, 95.

λωβῆται. 'Annoys.' At iii. 73 it meant 'to punish.' For the η in this verb cf. *Introd.* ch. V. 1.

2.

ὥς οἰκίην οὐκ ἔστιν εὐμαρέως εὐρεῖν
ἄνευ κακῶν ζώουσιν· ὃς δ' ἔχει μείον
τούτου τι, μέζον τοῦ ἐτέρου δοκεῖ πρήσσειν.

2. Stobaios *Flor.* 98. 28 'Ἡρώδα μιμιάμβων' ὥς... πρήσσειν 3 τοῦτόν
τι μέζον... δόκει πρήσσειν Schneidewin

For the sentiment cf. the lines attributed to Susarion: κακὸν γυναῖκες, ἀλλ' ὅμως, ᾧ δημόται, | οὐκ ἔστιν οἰκεῖν οἰκίαν ἀνευ κακοῦ.

2. ζώουσιν. Almost the same as οὔσαν.

ὃς δ' ἔχει κτλ. (1) 'He who has less of this (i.e. trouble) is thought to be

better off than his neighbour.' All happiness is only relative. Or (2) 'he who has less of this seems to have more of that'; but πρήσσειν would then be strangely used for ἔχειν.

ἔχει μείον. Cf. iii. 59 ἔξει... μείον.

3. μέζον... πρήσσειν. Cf. iv. 69 μέζον ἢ γυνὴ πρήσσειν.

EXCURSUS I

IV. 93-95.

With regard to this difficult passage various views have been held.

(1) Bücheler puts a stop after v. 93, and reads in vv. 94-5

τῆς ὑγίης λῶι πρόσδος· ἡ γὰρ ἱροῖσιν
μέζων ἁμαρτεῦσ' ἡ ὑγίη 'στὶ τῆς μοίρης,

translating 'de salute volo addas, sacris enim profecto pluris est si comitatur salus quam portio.' He gives vv. 94-5 to Kynno's friend, and explains the sense of these verses as 'plus valere integritatem ac pia vota sacrificantis (ὑγίαν enim quis impertit nisi ἦν εὖνους παρῇ?) quam oblatam sacrorum partem.'

This gives a very forced meaning; everything depends on the words in parenthesis, without which the connexion of thought is obscure. Also ἁμαρτεῦσα is a violent change of the text.

(2) Crusius divides and reads thus:

καὶ ἐπὶ μὴ λάθῃ φέρειν, αὐτῇ,
τῆς ὑγίης· δῶ, πρόσδος· ἡ γὰρ ἱροῖσιν
μέζων ἁμαρτίης ἡ ὑγίη 'στὶ τῆς μοίρης.

τῆς ὑγίης goes with φέρειν. δῶ πρόσδος is explained *det cibum sacram aedituus, deinde tu da portiunculam*: but as he justly says 'insolitus coniunctivus.' His rendering of ἡ γὰρ... μοίρης is *in sacris enim peccata quaelibet tollit cibum sacratus portiunculae*. The last three words of this represent ἡ ὑγίη τῆς μοίρης (which he takes together); but they convey no suitable sense.

(3) Meister's idea that λῶ is an adverb like πρῶ, meaning *nach Wunsch*, may be at once dismissed. Here, as often, Meister is inclined to despise the obvious and indulge his imagination too freely.

(4) Headlam (*C. R.* xiii. 153) is nearer the mark in giving 94-5 to the νεωκόρος. A parting hit directed at the stinginess of the worshippers in offering a mere σκελύδριον of a cock is quite in keeping with the character of the temple-ministers in general; Headlam illustrates this by Ar. *Plut.* 676-681, *Birds* 959 sqq. But the whole of 94-5 cannot belong to the νεωκόρος. For how could he ask for ὑγία which he or the priest had in his own keeping?

Headlam once proposed to read ΜΟΙ for ΔΩΙ (ΛΩΙ).

(5) It is clear to me that Kynno's friend asks the νεωκόρος for some of the *pain bénit* (τῆς ὑγίης λῶ). He rejoins 'then add to your offering: for let me tell you at a sacrifice the greater the portion (offering) the

more *ἰγία* is to be had,' lit. 'there is more *ἰγία* along with a full (adequate) offering.' The construction *ἄμα* with the gen. is supported by various analogies (v. note).

The reading of the MS. is therefore to be retained: the change of speaker within v. 94 is not indicated by a *παράγραφος*, but this is not unexampled: cf. Introduction, ch. IV.

EXCURSUS II

VII. 79.

(Cf. vv. 97, 99-102, 106, 122.)

THE question of the prices asked by Kerdon for his shoes has given rise to much perplexity. At v. 79 Kerdon asks a mina for a pair of shoes. This price seems too high to the customers. One of them asks the price of another pair (v. 97), and is told that Eueteris offers five staters for it, but Kerdon, for personal reasons, would not sell her the shoes even if she offered four darics (vv. 99-102). Darics are again mentioned at v. 106, but unfortunately the text there is very uncertain, as the MS. has been much rubbed. At v. 122 Kerdon apparently sees Eueteris at the door, and asks her to pay seven darics for one pair.

What is meant by a mina? We naturally assume that it is a silver mina. At ii. 22 Thales is said to have a cloak worth three Attic minae (*χλαῖναν . . . τριῶν μνέων Ἀττικῶν*), which proves that in Kos, at all events, the Attic system was used. We have seen indeed (Introd. to vi) that the scene of vi and vii was probably not Kos. However at v. 21 Bitinna says that she paid three minae for Gastron (*τρεις ὑπέρ σευ μνᾶς ἔθηκα*). Here the mina is clearly a silver mina (v. note ad loc.). Herodas was therefore familiar with the Attic system. It was used in Kos, and in two of the three passages where the mina is spoken of a mina of silver is meant. Probably then this holds good of the remaining case (vii. 79). The price of the pair of shoes according to the Attic standard would be £3 10s. Even if we leave out of account the different purchasing powers of money in ancient and modern times this is a very high price, and can only be explained, as in my note, by the supposition that the women were extremely extravagant. The ordinary price of a pair of shoes was two drachmas, but such shoes would be plain and unadorned.

As Kerdon states that Eueteris offered five staters for a pair of shoes, but that he would not sell them to her for four darics, it is obvious

that four darics is a larger sum than five staters. The daric weighs about 130 grains, and its intrinsic value is about twenty-two shillings of our money. But the gold stater or didrachm (Attic standard) is worth £1 2s. 6d. Hence 5 staters would be £5 12s. 6d., while 4 darics would be only £4 8s. There are two ways out of this difficulty:

(1) The stater meant is the electrum stater, value 16s. 10½d. Then 4 darics = £4 8s.: 5 staters = £4 4s. 8½d. Electrum staters were issued by a few cities, such as Kyzikos, Phokaia, Lampsakos, and were current in the Euxine, Asia Minor, and Greece.

or (2) The darics are double darics, the stater being taken as gold. After the conquest of Persia by Alexander the Great coins of the same type as the darics were minted, but of double weight. 4 double-darics would = £8 16s.: 5 gold staters = £5 12s. 6d. We have, however, no evidence that the double-daric coined in the far East was in circulation on the west coast of Asia Minor, where the scene of vi and vii must in all probability be laid. The electrum stater of Kyzikos is commonly spoken of as *στατήρ* simply, and as it undoubtedly circulated freely in the region in question it is probable that the *στατήρ* in Her. vii. 99 is this electrum stater of Kyzikos. Professor P. Gardner states (*Dict. of Antiqq. s.v. Stater*) that there are reasons for supposing that this stater was of the same value as a daric; but this does not hold good for the passage in Herodas. 4 darics are greater than 5 staters: 1 daric therefore is greater than 1¼ staters.

At v. 106 (v. note) we should probably restore *καὶ ταῦτα καὶ ταῦτ' οὖν λάβ' ἐπὶ δαρεϊκῶν*, 'take both pairs for seven darics'; the amount which Kerdon at v. 122 wants to charge for one pair, probably in jest. If each pair cost four darics, then two pairs might be sold for seven darics, a reduction of one daric being made on the price of the two pairs.

It remains to notice Meister's view that both mina and staters were of copper. The reasons which he gives are as follows (see his note on vii. 79):—

(1) 'A silver mina is an incredible price for a pair of shoes.' See, however, the introduction to Mime vii.

(2) 'At v. 80 the expression *χαλκοῦ ῥίνημα*, "a copper-filing," points to a copper coinage.' In this passage Kerdon says in effect, 'I would not knock a copper-filing off the price for Athena herself.' This surely does not prove that the coinage was copper: see note *ad loc.*

(3) 'At v. 99 Eueteris is said to offer 5 staters for a pair of shoes for which Kerdon has asked 1 mina (v. 79). The context requires

that the offer of 5 staters should be greater than that of 1 mina. But 1 silver mina, according to the Attic system = 5 gold staters. If then the 5 staters mentioned in *v.* 99 are gold staters, Eueteris offers merely the same amount as Kerdon had already asked.' Meister therefore assumes that the coinage referred to is the Ptolemaic coinage of Egypt. He lays down that in this system 1 mina = 4 (not 5) staters, whether gold, silver, or copper is meant, and suggests that copper staters and a copper mina are used to give the prices. The copper mina, which is equal to 4 copper staters, would, as he calculates, be equivalent in value to 1 mark 25 pfennig, or 1s. 3d. English money, on the assumption that the ratio of the value of silver to that of copper is as 60 : 1.

To this theory there are fatal objections :

(a) The pair of shoes referred to at *v.* 99 is shown by *v.* 97 (κείνο τὸ ἕτερον ζεύγος | κόσμον;) to be entirely different from that mentioned in *v.* 79. Kerdon sees that his customers do not want shoes as expensive as those which he produces at first, so he brings out a cheaper pair.

(b) Even if we assume that it is legitimate to introduce the Egyptian copper coinage into the question at all, yet copper minae and copper staters such as Meister postulates are not known to exist in Egypt. If, however, Egypt is not brought into the matter, then the justification for introducing copper minae, &c. is even less.

(c) The equation 1 copper mina = 4 copper staters must be wrong, for it implies a stater of 25 drachmae.

Moreover, the ratio of value of silver to copper, in the later Ptolemaic period in Egypt at any rate, was not 60 : 1, but apparently much less.

We may then reject Meister's theory and accept the explanation that in Herodas vii the mina is a silver mina, and the staters electrum staters.

I learn from Dr. Grenfell that the rule has been hitherto accepted 'that where staters occur as coins (as distinct from weights) in papyri, they are always silver.' But if the mina in Herodas vii. 79 is silver, then the stater in *v.* 99 can hardly be silver :

(1) because Kerdon who asks at the outset a mina (£3 10s.) for a pair of shoes, would scarcely produce immediately afterwards a pair valued at 5 silver staters, or about 14 shillings of our money ;

(2) because the darics (*vv.* 102, 106, 122) must be gold in any case. 4 darics (*v.* 102) would be worth much more than 5 silver staters, while the context requires that there should be no great difference between these two prices.

I have to thank Dr. Grenfell for the kind assistance which he has given me in regard to this Excursus.

PLATE I

Mime viii. 4-21 and 22-38.

YANBEOYCE
 YAKNWOGE
 ICHALIXE
 WANDAYUX
 YAZEKAL
 YOTKATWICE
 YMAIYALIK
 YAFIACSTHY
 YAGALIZHUE
 YHEKEWEFHALA
 YATKOPUTENWA
 YHONONOWKEN
 YTOTINIAKIN
 YTHPODYTES
 YE...
 Y...

ὙΠΟΝΕΩΣΙΣ ΧΩΣΤΑΤΥ ΤΕΧΝΙΚΗ
 ὙΠΟΚΛΩΣΙΣ ΑΓΕΝΕΚΤΕΝ ΝΕΥΡΟΙ
 ΙΦΗΛΙΧΑ ΔΕΤΙΘΕΝ ΕΙΘΕΛΙΑΧΧΟΝ
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 ΚΟΥΖΕΚΑΙ ΚΝΩΔΕΧΡΙΣ ΥΠΕΡΑΓΓΑ
 ΟΙ ΜΑΤΕΩΣ ΕΙΤΩ ΣΙΜΑΔΕΟΝ ΘΩΛΑ
 ΜΑΤΑΙΟΙ ΚΑΙ -ΥΠΕΤΟΥΟΝ ΚΝΩΣΙ
 ΤΙ ΔΕ ΤΟΥ ΧΑΙΝΑΜΗΝΤΕΧΝ
 ΖΗΝΤΟΥΧΗΛΟΝ
 ΛΟΣ ΡΙΟΥ ΜΑΛΗ
 Η ΓΕΝΕΚΑΝΔ
 ΣΤΕΝΔΕΟΟΚΑΙ
 ΑΡΑΤΟΥΟΚΑΙ
 ΜΕΚΟΥΚΟΡΩ
 ΤΕΤΕΚΕ
 ΡΑΡΕΣΤΟΥ
 ΕΒΙΣΤΟΧΟΠΕ
 ΠΩΝΕΤΟΛΟΝ

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PLATE II

(a) [Προοίμιον] 1-4: the beginning is lost.

(b) Mime ix. ('Απονηστικζόμεναι) 1-13.

In *vv.* 5-9 a new fragment (*μηρυτο, αχηπεπο, φερεσκο, αδειλ* and *λ*), which has not been published before, has been utilized. I propose to number it 60.

(c) Fragments 31 and 32 (see Kenyon, *Archiv für Papyrusforschung*, I. p. 382).

(d) Mime viii. 58-75.

PLATE III

(a) Mime viii. 40-47 (placed here, and not on Plate II, for convenience in mounting).

To *v.* 45 is prefixed a stroke (not mentioned in critical note).

(b) Fragments 33-58 (see Kenyon, *ubi supra*, pp. 382-384).

(c) There is also a fragment (not before published) which may be read as !ON (near the bottom right-hand corner of the Plate). I propose to number it 59.

ΩΣΤΕΡ ΤΑΛΕΧΛΕΝΕΤΙ ΧΟΡΟΙΣΧΟΝΥΝΟΥ
 ΧΟΤΑΛΕΝΑΕΣΤΟΠΟΙΟΙΣ ΣΟΝΙΝΚΟΥΛΟΥ
 ΕΚΟΤΤΟΝΑΙΝΕΝ ΠΙ ΕΚΕΙΝΟΝΔΕ
 ΟΙΔΥΠΤΙΕΡΙΠΤΕΝΤΑ ΤΑΝΤΑ ΜΕΝΑΙ.
 ΕΓΕΝΕΝΩΣΤΕΚΑΝΙΤΗ
 ΕΑΓΕΝΩΟΚΕΟΝΔΙΟΥ
 ΙΑΛΕΘΕΝΙ ΚΕΝΑ
 ΜΕΤΕΝΑΟ

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I. GREEK INDEX

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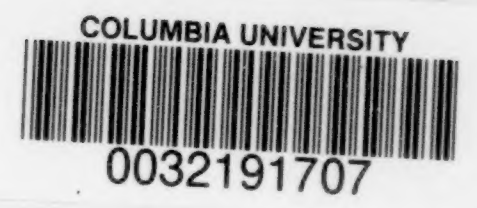
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